

Dhyana And Gnan

by

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Udghaatana-samaarambhaam vaktrivyaakhyaanamadhyamaam,

Shrotru-shravana-paryaantaam vande`shruti-paramparaam.

(From the beginning, and in-between, whatever I explain up to the conclusion, is the Shruti-parampara. It is the tradition of the Vedic verses as handed down from generation to generation. I salute it.)

The first point is that there is a *paramparaa* (tradition handed down the generations) in the usage of words like *dhyaana* (meditation), *gnaana* (esoteric knowledge), *pre`ma* (pure love), *dharma* (instituted religion or right action), *eeshvara* (the Brahman with form and attributes). An historical tradition is also attached to them.

For example, the *indriya* (sense organ) that smells is called a *naasikaa* (nose) or *ghraana* (the organ that inhales); and the *indriya* that hears is called the *shrotra* or *karna* (ear). If someone were to change these words and call the sense of hearing the nose and the sense of smell the ear, the person who listens to him will find it difficult to understand what he is saying. This is why it is important for the listener to understand the same meaning of a word that the speaker. Then there will be no confusion.

I will tell you some common examples that prevail these days. The word 'culture' is used to translate the word '*sanskriti*', but the word culture does not convey the comprehensive understanding of the word '*sanskriti*' as used in Hindi and Sanskrit.

The meaning of 'religion' is not the same as 'Dharma' as used in Sanskrit. The tradition of Sanskrit is a fundamental tradition handed down from generation to generation. If this meaning is understood as the same as the English words used

in translations, the English words do not convey the complete and accurate connotations or implications. If the words 'dhyana' and 'Gnan' are used to translate something into English, they do not convey a comprehensive meaning of their usage in Hindi or Sanskrit. Please don't take the wrong meaning. And, if you have understood what dhyana and Gnan mean in Sanskrit and Hindi, and then take the correct meaning in English, you will find no contradiction in what you read.

The first point is that dhyana and Gnan are traditional words, used with a specific meaning. They are *paaribhaashika* (technical to a particular subject) words of the Sanskrit language. I will give you some more examples.

Take the words *phoola* (flower), *patta* (leaf), *roomaala* (handkerchief). These three things are held in my hand. This is the *chanchalataa* (variability; restlessness) of the hand. The restlessness of the hand automatically includes the restlessness of the *mana* (emotional mind), but it also has the restlessness – or variability – of Gnan (knowledge). It has *vritti gnaana* (the knowledge of mental inclinations; thoughts) that flow like a stream. The *vritti* (mental inclinations) are also restless. Now, suppose the hand does not pick up three things but rests quietly, then it is possible that the hand is *jada* (insensate matter), and it can also be that the hand has become one with the *che'tana* (pure consciousness).

Now, suppose my hand picks up only the handkerchief repeatedly, putting it down and picking it up again and again, it will be called *e'kaagrataa* (single-minded focus) of the hand! Obviously the single-minded focus of the *mana* is connected to the action of the hand.

If I pick up just one handkerchief and keep holding it in my hand, it will be called 'dhyana'. And if I completely forget that I am holding the handkerchief it will be called 'Samadhi' (a state of deep meditation) of both the hand and the handkerchief. I am not touching on Gnan for now. No interaction is possible without knowledge. When any action is done, Gnan is mingled in it.

And when we do *vive'ka* (discriminate; separate two things that have got mixed up) we separate Gnan from the action, and then observe it. When we get the

anubhava (experience) of the *svaroopa* (essence; true form) of Gnan, then neither does the subject of Gnan remain separate, nor does Gnan retain multiplicity. Only *akhanda* (unbroken by time or space) Gnan is *paripoorna* (whole; complete in itself). It is our Atma; it is the Brahman.

Just as we don't need to keep remembering our gross physical body, saying, 'I am the body', there is no need to keep reminding yourself, 'I am the Atma', 'I am *che`tana* (conscious)', 'I am the Brahman'.

So, you see, *vikaara* (mental distortions; deteriorations) and for them, the *sanskaara* (subtle subconscious impressions given by rituals), and after the *sanskaras*, the *avikriti* (absence of distortions) and *asanskriti* (absence of *sanskaras*) is our *swarup*; our true form. Regarding the *paraakaashthaa* (summit) of Gnan, Shri Shankaracharya bhagwan has given us this ancient shloka:

*De`haatmagnaanavajgnaanvangnaanam de`haatmagnaanabaadhakam,
aatmanyeva bhavedyasya sa jeevannapi muchyate`.*

(When you have Gnan of the body it does not stop you from using your body. Similarly, when you know the Atma, you become the Atma. You become liberated.)

An ordinary worldly person has the feeling that he is the body. He just carries on with his activities. The body sleeps, it wakes up, it eats and drinks, walks, talks, and enjoys comforts and pleasures – but the person does not need to create the *vritti*, 'I am the body'. In the same way, once a person gets Gnan of his *swarup* he does not need to remind himself that he is the Atma; not even at the time of death. Or when he sleeps, dreams, or works. He has no need to say to himself, 'I am the Brahman', or, 'I am *chetan*'.

A while back I told you that the flower, leaf, handkerchief – is all the *chanchalata* of the *chitta* (mind; thoughts). The *chitta* catches different objects repeatedly. However, this fickleness of the mind does no harm if the person has true Gnan. The *chitta* can catch hold of thousands of objects without disturbing the inner tranquility of the person. This is called '*baadha*' (negation or blockage).

But, what should be done to get real Gnan?

This is also a question that must be considered. You will have to give some thought to it. Just as you picked up five objects with your hand, and then put them down again, catch one object with your mana, and let it go. You habitually greet people by saying, 'Jai Ganesh', 'Jai Durga', 'Jai Ramjiki', 'Jai Shri Krishna', or similar greetings. Aren't they also five things? There were five *aakaara* (forms), five names, and you spoke five times. When you start walking on the path of dhyana you will have to select one form for your meditation.

The Yogis say, 'You are free to catch a leaf or a flower.' The Hatha Yogis say, 'Place a diamond or a sapphire before you.' They prefer green objects. You can keep an emerald or a diamond. Catch it again and again with your mind. Hold it in your mind for a while.

There is an objection to this. Isn't there a *mahattva-buddhi* (conviction of the importance of the object) in what you catch with your mind? If you feel that some object is of great importance you will develop *pre`ma* (love) for it. The *guna-buddhi* (conviction of its good qualities) will come first, and *pre`ma* (love) will come after. Your vritti will be that of affection. The flow of your thoughts will be sweetened by your affection for that object.

For example, say, 'Krishna! Krishna! Krishna!' repeatedly. *Eeshawara-buddhi* (the feeling that Krishna is the name of the Ishwara) has been established in the word 'Krishna', or 'Shiva'. The *saadhaka* (spiritual aspirant) who has been given this *saadhanaa* (told by his Guru to do this effort for spiritual progress) is not told that this is pure imagination; that it is not real. The very foundation of his sadhana will be cut away if he is told this! The purpose of the *saadhana* (method for spiritual progress) will be lost. The purpose is to describe the greatness of the Ishwara so that love for Him grows in the heart, and his mana catches the Ishwara repeatedly. Our mind should be focused on the Ishwara.

Now, tell me, my brother, what is the benefit of this *e`kaagrataa* (single-pointed focus; concentration)? The benefit of this is that the mind is filled with thoughts about the Ishwara. This will stop its wandering among worldly objects like the

wife or husband, wealth, children, etc. The mind becomes free of worldly desires because when you are told, 'Shri Krishna is your child, He is your husband, He is your Master, He is the Parameshwara incarnate', you start wanting Him.

The *dhyaana-maargi* (those who take the path of dhyana) are of the opinion that *vaasanaa* (avid desires) are not cut away by dhyana. The fact is, vasana is cut away by the vasana where you get *rasa* (pleasure; sweetness). You do not get pleasure in Brahmacharya (celibacy) even though you know about its greatness. You are fully aware of the importance of Satya (truthfulness), but you don't know its *svaada* (taste; flavor). There is a flavor in speaking the truth. When you begin to know and relish that flavor, your mana will get caught up in it so strongly that the different vasanas you have for the objects of this world will be cut away.

Dhyana of the important desire is not done for cutting away the waywardness of the mind. Dhyana is done for establishing in your mind that that object of your dhyana is of great importance. Dhyana done lovingly is an antidote for vasana.

Now, if you do loving meditation of a girl or boy, it will result in a worldly desire, and a physical relationship. You should meditate on an object where there is no scope for any physical relationship or worldly desire.

Look; now I am narrating your modern ideas in old terms. My Guruji, from whom I took *deekshaa* (formal initiation) at the age of eighteen or nineteen years, would sit with people at eight in the morning, after having completed his morning rituals. I had been given deeksha with all the proper formalities. I used to assist him. He kept a large picture of his Guruji before him and did its *poojaa* (ritual worship). He used to say, 'Narayana emerges from my Guruji's body and I worship Him. Then He merges into my Guruji. Shivaji emerges from my Guruji's body and I worship Him. Then He merges into my Guruji. Rama comes, Krishna comes, Devi comes, Ramakrishna Paramhansa comes. They all come out of my Guruji's form.'

My Guruji would say, 'All the Devi-Devtas, Rama, Krishna, Sita, Radha, Laxmi, Narayana, Gauri-Shankar, Shakti and the Shaktiman Ishwara are the children of my Guruji Maharaj.' This is how he spoke.

That means, my Guruji is the *pitaa* (father) of Narayana, Shiva, Rama, Krishna, Shakti, and all the names of the Ishwara that are spoken in this world.

Somebody may say, 'All the forms of the Ishwara that people believe in are what you give *svikriti* (acceptance) to.' Look; when the feeling of *shraddhaa* (faith) is mentioned in the old usage of the language, these are the *sankalpa* (mental resolves) of my Guruji. They are the *maanasa-putra* (sons accepted by the mind) of my Guruji. My Guruji has Graced me by giving them to me as a support for my spiritual upliftment. This is one usage of language. Another usage will be that they are imaginings of my mind.

The person who says that they are imagined is not an *adhikaaree* (eligible candidate) of dhyana, because only one who has *mahattva-buddhi* (the conviction of its importance) will have prema for the object, and if he has prema, will the vasana for it be created?

Vasana cuts away vasana. Only something that is equal to the feeling cuts away that feeling. If a person has a physical thirst it cannot be quenched by imagined water. The person may be dreaming of a lake filled with water, but that water will not serve to give relief to his parched throat. Therefore, the *bhoomikaa* (ground; level) that a person is at needs a *saadhana* (method) of the same level.

I told you all this so that you apply your mind to this *sangati* (co-relationship; compatibility). One person will say, '*Mithyaa* (something false; not real) is a *kalpanaa* (imagined object).' Another person will say, 'These are my Guruji's sons. They are his mental resolves, his feelings; and my Guruji has established them in my *hridaya* (heart) for my *kalyaana* (great good fortune; salvation).' One is the language of *shraddhaa* (faith) and one is the language of dry people who walk on the path of destruction. I am telling you this in simplified terms.

Let us proceed. How to control the mana? Once you have prema for someone, that person comes to your mind repeatedly. I have done an *aaraadhanaa* (worship; adoration) you know! I had done dhyana of the *saguna* (the Ishwara with attributes), *saakaara* (the Ishwara with form). I would get the feeling that the Ishwara has come out of my heart and is clinging to me. Sometimes I felt that

He has come out of my heart and is on top of me. He is kissing my eyes and cheeks. Sometimes I felt that He is looking deep into my eyes, and sometimes I felt Him hold me in a tight embrace. This was my *bhaavanaa* (feeling). You may, in your modern terms, call it my imagination, if you wish. However, kalpana is of two kinds. One is the kind that weakens vasana and the other strengthens vasana. The kalpana weakens desire is called 'bhavana'. You see, these are ancient words. It may be kalpana, but it is of some use in our life, is it not? It is certainly useful.

This is called an *aklishta* (causing no distress) kalpana in the language of Yoga. In terms of Yoga, one is called a *kalishta* (with distress) *vikalpa* (option) and one is called an *aklishta vikalpa* (option that causes agitation).

Pramaana viparyaya vikalpa nidraasmritayah.

(Praman is a valid means of knowing something. Viparyaya is reverse thinking; understanding something to be what it is not. Vikalpa means an alternative. Nidra means slumber and smriti means a memory. These are the five vrittis of the mind.)

These are five *vritti* (mental inclinations), and of these five kinds of vrittis one is *kle'sha-yukta* (attached to agitation) and one is a remover of *kle'sha* (agitation; distress). It is difficult to understand this in the correct context if you don't know the technical meaning of the word 'vikalpa' (alternative; option). Vikalpa is something that is understood as a word, but does not exist as an object. This is the meaning of the word 'vikalpa' in the language of Yoga. This vikalpa comes into our mind again and again. The *saadhaka ansha* (the part pertaining to the effort for spiritual progress) should be accepted, and the *baadhaka ansha* (the part that pertains to an obstacle in sadhana) should be rejected. Then the ground for dhyana will be prepared for you.

Now, what is the next step for preparing the ground for dhyana? If you are really eager to know, I will tell you the viewpoint of the Vedas quickly. However, it is important that the foundation is prepared first.

For this, you have to understand that it is necessary to grasp one thing again and again, and you must have the conviction that the object of your dhyana is of

supreme importance, and you must have prema for it. That is called *e`kaagrataa* (concentration) in the language of Yoga.

Shaantoditau tulyapratyayau (Yoga Sutra 3. 12)

Only the *shaanta* (tranquil; peaceful) *pratyaya* (thoughts; beliefs) should arise. The *ghata* (pot) becomes Varun Devta when treated as divine. A *ghadaa* (pot) is only a pot, but when the *swastika* (a mystical symbol depicting auspiciousness) is painted on it, and a red and yellow thread tied round its neck, with flowers and shoots of grass placed in it, it is worshipped as Varun Devta (the presiding deity of water). The mantra, '*Varunasya stambhanamasi*' is chanted to establish divine power in the pot. Then it is said, 'This is Varun Devta.'

This will be meditating on the kalash, and mahattva buddhi will be there for it. The ordinary pot becomes transformed into a symbol of divine powers.

What happened?

The pot became a divine power. And, because it is a Devta, the person will feel reverence for it. And, because of the *aadara* (respect), *bhakti* (loving devotion) will arise for the kalash. Having bhakti for the kalash, if any wrong thoughts – like that of women other than your wife, or taking something that belongs to another – are indulged in, you will say, 'O Rama! How can I indulge in such sullied thinking while meditating on the Devta?' The mahattva buddhi for the kalash is making your mind free of wrong desires. Even if you do dhyana of the kalash saying, 'ghada, ghada, ghada,' it will help you to focus only on the kalash; but that will not have the power to free you of wrong desires. When your thoughts dwell on your lady-love, or urge to gamble, the pot will not have the capacity to make your mana *shuddha* (pure, according to the Shastras, the ancient books on Dharma). It is the pot in which Varun Devta is established that has this power.

Narayana! This is where we start our topic. What is dhyana? The direction of the flow of your thoughts being repeated when you concentrate should be restricted to the object of your meditation. Actually, *nir-aakaarataa* (formlessness) is also an *aakaara* (form). Understand the meaning of aakar in the old terminology? What is the old language of *aakaarataa* (having a form)? It is that, which is

separate from another aakar, creating two states in the mind. At one moment your mana is *nir-vrittika* (free of mental inclinations), and the next moment some *vishaya* (object of the senses) comes into your mind. So, one *mana* (emotional mind) has a *vishaya* (sense object) and one mana is *nirvishaya* (free of any object of the senses).

Thus, ordinarily the *saadhaka* (spiritual aspirants) of rural areas believe that when the watch is in the mind, the vishay is in the mind; and when the watch – and the things associated to the watch) – is not in the mind, the mind is nirvishay. This is not acceptable from the viewpoint of Tattvagnan (Gnan about the Tattva – the non-dual essence that is the substratum of all that exists), because there is a difference in the time when the mana has a vishay and the time the mana is nirvishay.

Thus, the time when the mana is free of sense objects, and the different vrittis that include worldly thoughts, will be different from the time when the mana has sense objects and vrittis in it. Vrittis are present in time and place, and they have an aakar. All these are created by the mana. While the mana contains a form it establishes a *ghataakaara* (the form of a pot) in our heart. There is an aakar in the *chitta* (mental inclinations; thoughts) that is also artificial, and is created by the karta.

Therefore, where the state of the chitta is with an aakar, or is nirakara, and we hold on to both, a *prayatna* (effort) is created, whether you keep your mana *saakaara* (with form) or nir-aakar. Even for the nirakara an effort is needed to keep the mana empty, to ensure that no aakar comes into it.

Suppose a man allows a cat to come into his house, and then sits there, worrying that it will drink up the milk or knock over some fragile object and break it. He is afraid of what the cat may do. There is another man who sits on the doorstep with a stick in his hand, to make sure that the cat does not come into the house.

From the viewpoint of the *manodrishti* (psychology), both have *kartritt`va* (the pride of being the doer). Whether you let the cat come in and become watchful, or whether you are careful to not let it come in at all, a little *kartaapana* (feeling

of being the karta, the one who is the doer of the action) is present. And if you wish to retain any one of these states, it will linger for a while and then it will be said that that state has become a Samadhi – a state of deep meditation.

However, the fact is that that state is actually a very inferior form of dhyana. So much so that there is no need to call it dhyana at all! Dhyana has to be directed towards Samadhi in order to make it a natural state. I have kept the *drashtaa* (uninvolved witness) aside for the time being.

At one Sant-sabha (a conference of Mahatmas) held long ago, I had heard that if you take an imaginary thread from the pupils of both eyes to your forehead to make a triangle, the two ends will meet at a point in the middle of your forehead. That point is the third eye of Shivaji.

I sat down and began to do dhyana, that there is a third eye on my forehead, shaped just like my two eyes. The mental picture of this third eye was exactly like my eyes. I could visualize the black circle round the iris of the eye. I would look at it intently.

Tell me now, was the eye I saw in my meditation an eye, or was it something I saw within my mind? The fact is, it was a *vishaya* (object of the senses). The imagined eye was identical to my two eyes, seen in my mind. Then I thought, 'Can anything in the external world be seen through this third, imagined, eye? What do I see? I see a Shivalinga (an elliptical stone worshipped as Shivaji). I see effulgence. I see empty space – an absolute vacuum.'

Whatever I may have thought, you should understand that all you see with your eyes and its black or brown pupils, is the *drishya* (that, which is seen), and you are the *drashtaa* (the one who sees). So, just as you see the handkerchief, the black pupil of your eye is seen in your mind's eye. There, you are not going into the depths of dhyana, but you are entering the depths of the *dhye'ya* (the object of your meditation). The object on which you meditate is called the 'dhyeya'; it is not dhyana.

The definition of dhyana is different in the opinion of Yoga, and different in the opinions of Sankhya, Bhakti, and Mimansa schools of thought. Narayana! And, the

definitions of the *upaasaka* (worshippers) of groups like the Shaivas and the Shaktas. The definition of Vedanta is also different. The Vedantis say that regardless of the kind of dhyana that you do, or hold on to, or leave, dhyana done through individual effort breaks after some time. It is dhyana, no doubt, but it is not Gnan. Nor is it a *vastu* (object). It is not even the *sad-vastu* (the Atma that is not separate from the non-dual Brahman that is the substratum of all that exists). Vedanta accepts dhyana as a means to remove mental restlessness caused by worldly objects, but not for attaining the *saakshaatkaara* (direct personal experience) of the vastu (Atma). There is a great difference. From the viewpoint of Vedanta dhyana is not a direct *saadhana* (method) for obtaining Gnan about the Atma. Dhyana is helpful in stilling mental disturbance caused by worldly thoughts.

Dhyana is helpful in obtaining Gnan, but only to the extent that it blocks the obstacles created by the restlessness of the mind. It is also true that Gnan induces dhyana. However, the dhyana will be according to the object of your meditation.

Brahmagnan (Gnan about the Brahman) is not created by dhyana; nor does it give rise to dhyana. Brahmagnan is neither the son, nor the father of dhyana; it is *saakshaata* (incarnate) Gnan-Brahman (Gnan that is the Brahman). The *vritti-gnaana* (Gnan created by concentrating on the Brahman) is a separate state. It is created and it is destroyed. It is not enduring. Dhyana done through effort breaks in due course, because that, which is created, ends.

So then, how is dhyana helpful in obtaining Gnan?

Dhyana is helpful in removing all other objects from the mind, except the object of meditation.

And how is Gnan helpful in doing dhyana?

Regarding Gnan being the object of meditation, the fact is that knowledge about the object helps create a form on which a person meditates. This can be called the *ishta-vishayaka-gnaana* (Gnan about the Ishta, the desired object). Gnan about *vive`ka* (discrimination; separating the eternal from the transient), Gnan about *avidyaa-nivritti* (removing avidya – ignorance about the Atma) and

svaroopabhoota gnaana (Gnan about the essence of the Atma). The word Gnan is used in different contexts. Therefore, if you casually hear that Gnan is a sadhan for dhyana, you cannot refute it. Unless you have Gnan about the Ishta (desired object), how will your mind focus on it? Furthermore, this Gnan will be about the Ishta; it won't be Gnan about the *advaya-tattva* (the non-dual essence of the Brahman).

If someone says that Gnan is not possible without dhyana that is perfectly correct. How can true Gnan arise unless the mind is emptied of all other factors?

'My brother, Gnan and dhyana stay together.'

Yes, when a person is in Samadhi, the difference between the *gnaanee* (one who has Gnan), *gnaana* (knowledge) and *gne`ya* (that, which is known) does not exist. This is absolutely correct. You can hear this casually, but it needs to come into your life.

This *jeevana-dhaaraa* (stream of life) flows on in an unbroken stream. Your individual body is like a ripple on the surface of this stream. It is like a bubble of foam in the sea. Gnan is an eternal stream in which this *brahmaanda* (universe) and your body are less than a momentary bubble. Under the circumstances, Gnan and *jeevana* (life) are one in the eternal essence of pure Gnan.

Jeevan does not mean the life of your gross physical form that is born to your parents and will, one day, be burnt in fire. The *vyashti* (individual) will be merged into the *samashti* (collective whole), whether it is buried, immersed in water, or left in the open to dry. Frogs die in the heat of summer and appear again in the monsoon. Similarly, this body is destroyed in the heat of death and is created anew with the shower of *vaasanaa* (avid desires) in the eternal stream of life.

Thus, this *shareera* (body) is created and destroyed, but the stream of eternal life continues unbroken. It flows without being separated by *de'sha* (place), *kaala* (time), and *vastu* (gross matter; substance). It is not to be made; it is as it is. Therefore, Narayana, in dhyana there is a feeling that dhyana is being done by you, and this feeling of being the doer disappears when you are in Samadhi. And,

when *kartrittva* (the feeling of being the doer, the karta of the action) is negated, that is Tattvagnan – Gnan about the essence of the Brahman!

Thus, when a person has the feeling, ‘I am the karta’ it is called ‘dhyana’. When the person does not have this feeling it is called ‘Samadhi’. And, when the person has the faith – not blind faith, mind you! – that negates the feeling of there being any doer, only the *svayam-prakaasha* (self-effulgent) *adhishtana* (substratum; the Brahman) exists, that is called Gnan. I will gradually explain in different ways, how Gnan-dhyana is done.

I’m reminded of something I read this morning. Yesterday, I had asked Dada to fetch the Padma Purana for me to read. In the portion called ‘Bhoomi Khand’ it is described how Buddhi (the intellect) came to the *jeevaatmaa* (the Atma attached to a body; an individual soul).

‘O Jeevatma! Five thieves will come to you. Be wary of them.’

‘Very well,’ said the Jeevatma. Then he asked, ‘What should I do now?’

‘Two Mahatmas live here. One is called ‘Dhyana’ and the other is called ‘Gnan’. Do Satsang (associate) with them. You will get *kalyaana* (salvation). If you stop listening to their discourses, you will have great *a-mangala* (misfortune).’

Now, the five thieves assumed beautiful alluring forms and came to the Jeevatma. The Jeevatma told them, ‘I know you are very dangerous. I will not make friends with you.’

The five began to extol their qualities. ‘I am *dharati* (earth), I am *paanee* (water).’ The earth said, ‘I have beautiful fragrance to offer you.’ The water said, ‘I have delectable flavors to please your tongue.’ The *te`ja* (effulgence) said, ‘I have great beauty for you to enjoy.’ The *vaayu* (air) said, ‘I have the most pleasurable touch for your delight.’ The *aakaasha* (space) said, ‘I can make you listen to all kinds enchanting music.’ They tempted the Jeevatma and he succumbed to their allures.

Buddhi came again to the Jeevatma. ‘So, you ultimately gave up the company of Dhyana and Gnan! These five thieves are a great danger. They contain *moha*

(charms that delude). This moha is a poison that will prevail over your better sense. Don't get caught in their clutches.'

Having said this, Buddhi went away.

The five thieves came back to the Jeevatma. He gave in to their wiles. 'Look', they said, 'you will have to take on a human form if you wish to enjoy the pleasures we can give you.' Thus, they took the Jeevatma into the womb. He found it very uncomfortable. 'I am leaving this place,' he said.

'No! No! Just endure a little discomfort. Have some patience. You have to wait a little to enjoy such sweet pleasures! No fruit is given without some *tapasyaa* (austerities; asceticism), so endure the temporary discomfort of the womb and accept a body. Then we will give you great happiness.' Thus, they trapped the Jeevatma into taking birth.

Then Buddhi came again. 'You made a great mistake by letting go of Gnan and Dhyana,' she said sternly.

This portion is called 'Dhyana-Gnan'. This story is narrated at great length over five chapters. I will tell you a little about it on occasion.

Om Shantih! Shantih! Shantih!

Chapter 2.

People who follow the path of *upaasanaa* (loving worship; adoration) do the dhyana of a *paapa-purusha* (a man who embodies sin) inside the body. It is the figure of a man who personifies *paapa* (sin). Just as we have a human form, the form of the paapa-purusha lives within our body. The *upaasaka* (people who do upasana) meditate on this figure. The paapa-purush is a frightening figure, black in color, with a ferocious expression on his face. His eyes are red with rage. He holds fearsome weapons in his hand. He is eager to kill us.

What do they do after this dhyana?

They recite a mantra mentally, and sprinkle some water on the image of the paapa-purush. This destroys the paapa-purush. Then they pour four pots of water over his dead body. They wipe the body dry and prepare a *chitaa* (funeral pyre). Then they place him on the chita and set fire to it. There are different mantras for every action. They recite the 'Rum' mantra when setting fire to the chita. The fire burns the wood and the body to ashes. The upasakas water the ashes with *amrita* (the elixir that bestows immortality) and make a *pinda* (lump) of it. Then they make a figure of the *punya* (spiritual merit) of the lump, and do the *praana-pratishtha* (establishing the life spirit) of this punya-purush (a person who embodies spiritual merit).

I also want to place some basic facts before you. These simple people have no knowledge about these matters. They get cheated by charlatans who come to their village, because there is no substance in such gimmicks. There is a method.

One couple said, 'This is my wife' and 'this is my husband'. A man came and said, 'That is absolutely wrong. You two were not born in the same house, or at the same time. You are different people with different backgrounds. Considering yourselves to be husband and wife is nothing but your *sveekriti* (acceptance). It is your belief.'

What this man says is true.

Now, this gives a chance to the latent *dushcharitra* (wrong tendencies) to justify promiscuity. Immoral people say that the relationship of a husband and wife was nothing more than a mental acceptance or a superimposed belief. Wasn't an opportunity created for the *paapee* (sinners)?

'Oh, this is merely a *maanyataa* (belief). It is something that is accepted unthinkingly. To be bound by such beliefs is for the backward and unthinking people.'

Please don't be offended; I wish to create a picture of the state of your mind. Don't look at this subject with the purpose of gauging whether a husband and wife are a matter of acceptance or whether the bond is Satya – a truth that can never be negated.

Nothing in this world is Satya, apart from the one Paramatma that is the Atma-tattva – the essence that is the non-dual substratum of all that exists. There is no other Satya. No other Satya ever existed, or will exist in future. Our Atma is the only *akhanda* (unbroken; infinite) Satya. If even the Paramatma comes in the form of another, He will be absolutely a sveekriti. I tell you this plainly.

However, is this sveekriti of husband-wife beneficial or is it harmful? The person who is inclined towards licentious behavior wants to have relationships with new women. For such a person the acceptance of this sanctified relationship is a cause of unhappiness. Such a person will say, 'Why are you trapped in such false beliefs?'

The person who wants to be *saccharitra* (lead an ethical and morally upright life) finds this bond helpful in keeping his *vaasanaa* (lust) restricted to his lawfully wedded wife. The lust that draws a woman to many men and a man to many women is curtailed to one spouse. This becomes an acceptance of Dharma.

The acceptance that is *dharmaanukoola* (favorable to Dharma) is one that destroys the faults in the nature, and increases the right tendencies in society. It reduces the scope of promiscuity and immoral desires. It is not that only the scope of *bhoga* (sensual indulgences) is reduced; even desires are reduced. The

modern ideas spread by the Hippie culture serves to fan the flames of avid desires, and plays havoc with the social fabric of a restrained and decorous lifestyle.

You cannot give up your feeling of being married to your spouse by saying that it is merely a mental acceptance, because this bond serves a useful purpose in social interaction. Oh, put aside the matter of a husband and wife! You wear a coat. Is it a mental acceptance, or is it a gross object? Else, anyone would put on anyone's coat and walk away with it! You say, 'This is my house'. Is this not your mental acceptance also?

No. It is recorded in the Government's files of Registration of Properties.

Let us accept that this Registration is also an acceptance!

No, it belongs to me by law.

To accept the law is also an acceptance!

Different countries have different laws. The Ishwara's law is not used in this world. Even hotels and Dharmashalas (charitable guest-houses) have their own rules.

A person may say, 'I have bought it with my own money.'

What is it, when he says, 'My money'? Isn't that also a sveekriti?

So, divide sveekritis in two categories – one is the *klishta sveekriti* (an acceptance of something that leads to suffering) and the other is the *aklishta sveekriti* (an acceptance of something that does not lead to suffering). This is the *shaastreeya bhaashaa* (language of the Shastras).

One sveekriti is a cause of pain and the other is a remover of pain. It is a *maanyataa* (accepted belief) that removes the trouble caused in society and in the different social levels. I suggest you acquire this aklishta sveekriti, my friend.

Now, see; this is how you go deeper into the *mana* (emotional mind). It is in the mana that you do the dhyana of Shri Krishna and Shri Rama. I am not enlarging

the sphere of Dharma; I am shrinking the sphere of immorality. See it from this viewpoint.

Yesterday someone told me, 'You say that the union of a husband and wife is a Yagna (ritual worship where oblations are offered into the sacred fire). This is stated in the Chandogya Upanishad. This expands the *kshe`tra* (field) of Dharma.'

No; the kshetra of Dharma is not expanded; the kshetra of dushcharitra is reduced. Where the scope of wrong tendencies was reduced, Dharma came into that space.

Dharma is that, which restrains. It reduces the field of wrong tendencies. To give consent to gambling on the festival of Diwali is not increasing the range of Dharma; it is ensuring that people gamble only on that one day, when Dharma gives its sanction to gambling.

There is a Yagna, called the 'Sautramani Yagna' in which *suraa-paana* (drinking alcohol) is a part of the ritual. The intention is not to promote drinking; it is to explain that drinking should only be done under the aegis of this Yagna. I am telling you a fundamental fact about our Sanatana Dharma (eternal righteousness), our Shastras.

The practice of giving *gaalee* (verbal abuses) on the festival of Holi has the same principle. It gives a person the scope to vent his feelings once a year, and restrain his urge to abuse on any other occasion. What does this mean? IT means that those who don't give abuses are very good, but if an urge to abuse is present, a person can get it off his chest on that one day, without creating enmity.

I have seen several old houses that have no drainage system, no outlet for water, in any room. People have to go to a little shed built at some distance, for their morning evacuations, urinating, etc. Artificial tanks are built to harvest rainwater. When these overflow, people fill buckets of water and throw it out.

What do you think – is it not essential for a house to have a bathroom? And, is it not in keeping with the dharma (that, which is right and proper) for *griha-grihasti* (home and family) to have a bathroom in the house?

That, which is contrary to Dharma, is a cause of *dukha* (suffering; sorrow), and is prompted by *avidyaa* (nescience; ignorance about the Atma-Tattva, the non-dual essence that is the substratum of all that exists), *asmitaa* (pride), *raaga-dve'sha* (attachment-aversion), and *abhinive'sha* (identification with the body). All these are *adharma* (contrary to Dharma), and they encourage *dur-vaasanaa* (wrong desires).

The *vidyaa* (right understanding) that frees a person from avidya, asmita, raaga, dvesha, and abhinivesh also restricts the wrong kind of desires. This vidya is called *aklishta*. That, which does not have *kle'sha* (suffering) is *aklishta*.

Now, let us enter into the field of dhyana. One state is dhyana is to flow with the *vritti* (thoughts; mental inclinations) that rise. This is the state of a *vaishyaa* (prostitute). You can take the word to indicate a feminine or masculine gender! It means, to associate with whoever comes. If *krodha* (anger) comes, you become one with it. If *moha* (deluded thinking) comes, you become one with it. If *lobha* (greed) comes, you become one with it. If you wish to describe a lady, this is the state of a *vaishyaa*.

If you want to describe a man, this will be the state of a vile, lowly purush. I am speaking of the *monovritti* (state of the mind).

Do you eat whatever you are tempted to eat, or do you resist the items that are harmful for you? Do you take up whatever work comes before you, or are you selective about doing what is right? Do you say whatever comes to your mind or do you speak after due consideration?

Dhyana is when a person uses discrimination about saying and doing that, which is beneficial for all. Accept the good *vrittis* and reject the bad ones.

You may ask how this can be done. You can do this by one *sad-vritti* (an inclination for that, which is in keeping with the Satya). You should have an *ishta-aakaara vritti* (an inclination for your Ishta, the form that you worship), and you should have a mantra (group of words that evoke subtle powers), and you should have a Guru who gives you the capacity to have *nishthaa* (staunch faith) in the

mantra and the vritti. Furthermore, you must have love for your Guru. If you have these, you will be able to conquer other vrittis.

You want to develop *shakti* (strength) in your life. If not, there is no need for you to do dhyana; you can remain as you are. You want to develop a special vritti of dhyana in your life – only then will you come with the desire to learn to do dhyana. Is it not so?

Since you want to create a vritti for dhyana in your heart, don't think, 'I will go on observing the vrittis that come and go.' To watch is also a vritti.

If you do not have knowledge about this, consult a knowledgeable and trustworthy person. Understand the matter. Keeping a watch on the thoughts that flit through the mind is also a vritti, because it is carefully maintained. It will remain as long as you are alert, and break if your mind wanders. It is born of your efforts as a *kartaa* (doer of the action). When you are in deep sleep there is no feeling of observing anything.

The fact is, that, which you believe to be the *drishti* (seeing; sight) of the *drastaa* (the one who sees) is a sveekriti. It is a *maanyataa* (accepted belief). Your *svaroopa* (essence; true form) is that of a drashta, but there is no need for you to remain conscious about this. It is your natural state. If you feel the slightest need to be watchful about any vritti, that vritti is artificial. It is created by an effort.

So, in dhyana it is necessary to understand the different vrittis. It is an unpleasant truth, but necessary to give as an example for you to comprehend the matter.

You keep a Shaligram Shila (a round stone worshipped as Bhagwan Vishnu) and have *vishnu-buddhi* (the conviction that this is Vishnu Bhagwan) for it. What is this? Which vritti is this? Is it *pramaana* (established with logic), or *vikalpa* (an alternative), or *viparyaya* (misapprehension), or *nidraa* (a state of deep sleep), or *smriti* (a memory of an earlier experience)?

You keep the Shaligram Shila before you, and bathe it, 'Om vishnave` namah' (I bow down to Vishnu Bhagwan). You apply chandan (sandalwood paste) to it, 'Om

namo naaraayanaaya' (I bow down to Bhagwan Narayana). You place a tulsi leaf on it, '*Om namo vaasude`vaaya'* (I bow down to Bhagwan Vasudeva).

Why?

In front of you is a black stone from the bed of the Gandaki, and you worship it with the feeling that you are doing the puja of Vishnu and Narayana. What is this?

Someone will say, 'My brother, a stone is a stone. Rustic people worship it believing it to be Vishnu. Let it go.'

Very well; let it go. What now?

'Comb your hair. Put cream on your face. Place a *bindi* (auspicious mark) on your forehead, and dress up nicely.'

That is all very well; it is good. It should certainly be done. It is necessary to be well-groomed.

In that case, it was sheer foolishness to apply chandan to the Shaligram Shila, and place a tulsi leaf on it! The wisest thing to do is to dress up and decorate your own body, is it not?

I tell you this as an example to explain a point. Don't get the impression that I am giving you a method of meditating on doing the puja of the Shaligram! Don't start wondering about what this vritti is, from the viewpoint of Yoga Darshan or dhyana, when you sit to do puja of the Shaligram

Why?

Because this is not a praman vritti.

Why?

Because there is no way by which the Shaligram Shila is seen in the form of Vishnu Bhagwan. None of the senses – the eyes, nose, ears, tongue etc – can establish that this is Vishnu Bhagwan. It is only by Shastra-praman (the proof established by the Shastras) that the Shaligram Shila is accepted as a form of Vishnu Bhagwan.

Someone may say that if we go by the Shastra-praman, if you believe in the Bible or Koran, Narayana will not be established. Narayana will be established only when we see our Shastras.

Thus, this is our Shastra. It is our sveekriti. It is what we believe. The whole point is negated! It cannot be established by praman-vritti that the Shaligram Shila is Vishnu Bhagwan!

In that case, which is our vritti? I am telling you this to draw your attention to this. From the viewpoint of Yoga Darshan it is called *viparyaya-vritti* (a misapprehension).

First, my friend, you believed an enemy to be your friend. This is also a viparyaya-vritti, you know! And you believed *visha* (poison) to be *amrita* (the elixir that gives immortality), which is also a viparyaya. Believing a Shaligram Shila to be Vishnu Bhagwan is also a viparyaya.

Do you notice any difference in these viparyayas? If you drink poison believing it to be amrita, you will die. If you believe an enemy to be a friend you will be betrayed. And if you consider a friend to be an enemy you will lose a friend. Aren't these harmful viparyays?

However, believing the Shaligram Shila to be Vishnu Bhagwan will not be a *klishta viparyaya-vritti*; this is an *aklishta-viparyaya*. It is a misapprehension that does not result in distress. Which means it is a *saadhaka-viparyaya* (a misconception that helps a spiritual aspirant). It is a misconception that benefits; it is not harmful. It is a viparyaya that is implanted in your mind for your benefit. Don't listen to spiritual lectures casually; listen carefully to what I am telling you.

In this, what is the *aklishta-viparyaya*? It means that no distress will be accrued by it. Only *sukha* (happiness) will come from it.

The Shaligram Shila is placed on its throne, and the vritti, 'This is Narayana', is placed in your *hridaya* (heart). Separate them. The Shaligram becomes instrumental in stopping your *naaraayana-aakaara vritti* (the mental inclination

of the form of Narayana) from being scattered in the outside world. It keeps your mind focused on Vishnu Bhagwan. You crossed over one level of dhyana.

Your mind drifts towards some lady or some man, wealth, and other objects. It keeps wandering here and there in the external world. Your thoughts wander into the past, some childhood friend who loved you, future possibilities of great wealth, a beautiful house, etc. Or, you think about the present and how your wife quarrels with you!

What the Shaligram Shila did was to pull your mana from the past and future, and the present problems and pleasures. It also drew your mana away from wealth and riches. You acquired a medium for preventing your mind from getting lost in this interactive world, and attach it to Narayana, who is seated in your heart.

What will you call this?

It is a viparyaya! It is a viparyaya of believing the Shaligram Shila to be Narayana, but it achieves something remarkable – it wraps up your mana and takes it away from the bad and wrong worldly objects, and places Narayana in your heart. This is called an aklishta-viparyaya.

Very well; now I will tell you about another kind of viparyaya. ‘I am a *saadhaka* (spiritual aspirant)’. I am telling you this deliberately. ‘I am a *dhyaanee* (one who does dhyana).’ I speak in old terms. ‘I am a Brahmin’. It is old fashioned to say such things! ‘I am a Sanyasi’. Do you understand this vritti? Is this Paramartha (the highest Truth) or is it false?

It is absolutely false! To say, ‘I am a Brahmin’ is also false. It is a sveekriti. It is a viparyaya, because a person who says this is identifying with his body. He is born in a Brahmin clan and so he says he is a Brahmin. How can he have the subtle pride of being a Brahmin unless he believed himself to be the body?

‘I am a Sanyasi’. This is *abhimaana* (pride) of the Ashram (social state of being a Monk). How can a man say that he is a Sanyasi unless he identifies with the body that has taken the vows of renunciation?

And, 'I am a sadhak' – oh! Why don't you keep some other name? These days, people call themselves so many things! 'I am a sadhak'. 'I am a dhyani'. What is this? Which vritti is this? Is it a praman-vritti or is it a nidra-vritti to say 'I am a Brahmin'? It is neither a praman-vritti nor a nidra-vritti.

'This is a *braahmana-shareera* (body of a Brahmin)'. To say this is a *vikalpa-vritti* (an alternative thought), you know! A Brahmin cannot be separate from his body. This is depicting one object as two. To believe that you are a Brahmin is a belief that has been handed down from generation to generation in an unbroken tradition.

It is also a traditional belief, created by *sanskaara* (subconscious impressions created by rituals) when someone says, 'I am a Sanyasi.' And, when you say, 'I am a sadhak', is it something that you have been believing since you were in your mother's womb? Or did you start believing it when you were born? Oh, this is something that the Babajis (Mahatmas) have convinced you in order to make you their disciple!

'I am a sadhak' is a viparyaya-buddhi, just like believing the Shaligram Shila to be Narayana. However, this viparyaya stops your mana from doing *paapa* (sinful acts; wrongdoing), go here and there, get scattered among men and women and worldly matters, the past and future, wealth and fame. It attaches your thoughts to Narayana. Therefore, in spite of being a viparyaya-vritti, the vritti for the Shaligram Shila is an aklisha-vritti.

In the same way, the belief of being a Brahmin, a Sanyasi, a sadhak, a dhyani, a Gnani, etc is not true. They are all false beliefs. It is not correct to say, 'I am a Gnani', or 'I am a dhyani'. It is false even when you say, 'I am a *jeeva* (Atma attached to a body; an individual soul)'. It is false to say, 'I am a *drashtaa* (uninvolved witness)'. It is also false if you go further and state, 'I am the Brahman'!

The vritti, 'I am the Brahman' is created to cut away the vritti that you are a jeeva. 'I am the Atma'. 'I am the Satya (pure existence that can never be negated)'. 'I am the Paramartha'. 'I am *trikaalabhaadhita* (that, which cannot be negated in any

of the three tenses).’ All these are like soap that is used to wash away the dirt and make the body clean.

‘I am *shuddha* (pure according to the Shastras)’ is used to remove the thought, ‘I am impure’. All these are created vrittis. See if you can tell me of a vritti that is not a viparyaya.

My dear Sir, why are you clamoring? ‘This is my wife’ is a viparyaya. So is, ‘I am a husband’, and ‘I am a Brahmin’.

Leave all these false conceptions.

May your words come true! Don’t accept any viparyaya.

‘Now I am rich!’

Why, Sir, today’s progressive people say that they refuse to accept anything that is been handed down in a tradition. ‘We are progressive in our outlook,’ they say.

To such people I say, ‘Yes, you are very progressive, so don’t accept the wealth that has been handed down from your grandfather and your father. Say that you will eat the food bought by your own earnings. Reject the bourgeois wealth you have inherited.’

‘No, Maharaj,’ they say. ‘It is not that. We are progressive in matters related to Dharma; not our inherited wealth.’

They refuse to accept the Dharma but want to accept the family’s wealth. What right do they have to claim to reject traditional values when their principles are restricted to what suits them?

You are not prepared to believe that you are a Brahmin. You are not ready to believe that you are a Sanyasi. You refuse to accept that you are a jeeva.

One day, I was considerably harassed by a man’s obtuse arguments. Whatever I tried to tell him, he would say, ‘This is a *vrityaantara* (a changed vritti). You are replacing one vritti by creating another. If I accept it, it will become my

maanyataa (accepted belief). I do not want any sveekriti or manyata. I don't want any vrittyantar.'

Very well, my brother, you are right in what you say.

'You are saying this just to satisfy me.'

Now, all I can do is beat my head in helplessness. If you don't want vrittyantar, how can anyone help you? You see, I told you about the paapa-purush. In the beginning, this viparyaya was imagined and then it was mentally burnt to ashes. It is a klishta-viparyaya to keep thinking, 'I am a paapi! I am a sinner!' Cut away this thought by believing, 'I am shuddha! I am pure!' Create this punya-viparyaya (a false belief of being a person with spiritual merit). In Vedanta this is called *samvaadee-bhrama* (a false understanding that is harmonious).

To believe, 'I am shuddha' is also a *bhrama* (false understanding), but it is corresponding to Satya. I do not want you to get caught in any sveekriti at all. However, if you let go of the good sveekritis and hold on to the bad ones, it will be extremely harmful for you.

You want your life to be changed through dhyana. You want poison to be changed to nectar. You want to change dukha to sukha and *vikshe`pa* (agitation) to *shaanti* (inner peace). It is necessary for you to do something to achieve your purpose.

Come; don't accept a viparyaya, but accept a *pramaana-vritti* (a logically established thought). This is not a viparyaya-vritti; it is a praman-vritti. Like all the objects in this world, your individual body is composed of the *panache mahaabhoota* (five elements). These are, *mitti* (earth), *paanee* (water), *agni* (fire), *havaa* (air) and *aakaasha* (space, or ether). I do not insist on the number. If you are not convinced that there are five elements, you can believe them to be four, or six! My purport is not on the figures so I will not argue about it.

The Bhagwat explains Creation with one, two, five, and also six or seven elements. This is given in the eleventh canto, but we would not be able to complete the Bhagwat in the stipulated seven days if I gave you a detailed exposition. Thus, I have no urge to insist on any particular number.

This form has been created from the elements. A shape has been created from matter composed of the elements. What a handsome nose, shapely lips, a complexion that can be enhanced by make-up, shell-like ears and almond-shaped eyes!

What is to be seen is, even though the doll is excellent, it is made of plastic, or copper, or gold, or silver? What is the substance inside the body? You are to merge the small into the great. This will be the five kinds of *prakriti* (elements of Nature). Someone will say he has merged it into *mitti*. 'This body is nothing but clay'. Very well; when your body merges into the earth there will be no *vritti* that you are the body. Nor will there be the *vritti*, 'this is my body'. The possessive attachments for your house, wife, son, caste, community, ideas, etc will no longer exist.

As soon as the body dies – whether it is burnt in fire or immersed in water – it is absolutely in keeping with the Shastras that the five elements in the body merge into the whole. The space inside the body merges into space. The air within the body merges with the air outside. The brightness merges into the universal effulgence, the water into water, and earth into earth. These existed as a *vyashti* (separate form) and they merge into the *samashti* (collective whole). Your individuality vanished. This is called *tattva-dhyaana* (meditating on the element). *Tattva-dhyana* is described in the first chapter of the second canto of the Bhagwat.

'Tattva' means that, in which an *aakaara* (form; shape) is imagined, and which remains after the *aakar* is shattered. For example, *mitti* was molded into a *ghadaa* (pot). The clay of which a pot is made is called the *Tattva*. The pot is a form. It was made and it will break one day.

What remains?

There was clay in the beginning, clay when it was made into a pot, and clay after the pot is broken and thrown away. To do *dhyana*, bring your *chitta* (mind; thoughts) to the *bhoomikaa* (foundation) where there are no separate *shareera*

(bodies); only the *aaropa* (attributing) of an aakar and the *apavaada* (negation; refuting) of the *adhishtana* (substratum). Only the Tattva exists.

This is the method of Tattva-dhyana – meditating on the essence. You will find that when you do this, you will stop weeping over worldly misfortunes like the death of a loved one or a financial loss. Your crying over the loss of your house will cease. Your laments over ill-health will cease.

Why?

Because when you do Tattva-dhyana you merge into the Tattva. A Tattva is that, in which a net is created from different shapes, and the one basic substance of all the nets is called a Tattva.

Earth, water, light, air and space – I am explaining the dhyana of the Tattva to you. I have spoken about this many times before, as well.

There was an *avadhoota* (Monk who kept no possessions) at Allahabad. He wore neither a loin-cloth nor a *kati-vastra* (cloth wrapped round the waist), but he would wrap a *dushaala* (large stole) round his shoulders. You may say that he allowed people to put a shawl round his shoulders. He would keep it wrapped round his body. When he went to Badrinath, he wore a very good shawl. Someone would make him wear a coarse blanket worth four rupees and someone would make him wear a superfine woolen shawl worth four thousand! He was a carefree Mahatma.

One of the skills he had was to explain how any word spoken to him could be interpreted to mean the Paramatma, the Parabrahm, the Satya (ultimate Truth). He did not use Sanskrit grammar for his explanations. He used any language and any interpretation.

I showed him a packet of cardamom and asked, ‘Maharaj, what is this?’

‘It is the Brahman,’ he said.

On the following morning I went to him at four o’clock and sat at his feet. His *prabhaava* (influence; spiritual power) permeated my body. I felt a surge of pure

joy rise in my heart. It was like having joy bubbling within me, in a sparkling spring starting in my heart and rising upwards. The whole atmosphere was filled with bliss. I was conscious of nothing – no man, no lady, no tree, and no hut – only *aananda* (joy)!

From the viewpoint of the Paramartha (highest Truth), this is not a very elevated state; it is a *pravaaha* (flowing stream) of an *aananda-aakaara-vritti* – a feeling of pure joy. If you consider it a part of Samadhi, this is the third level of the Sampragnat Samadhi. It is even lower than Asmitanugata Samadhi. There are levels of Samadhi.

A community called the Ojhas used to play in our village. They would dance with great abandon during the Navratri festival. They would bang their hands on the ground, then raise their hands, and dance. They also went into a dhyana that was like a trance. I watched them when I was a child. They would say, ‘I am having the dhyana of a Devta (supernatural power).’ I have seen them beat their hands, shout out, and behave as though someone had caught hold of them.

This is *aanandaanugata* (an imitation of joy), but there is no *drishya* (that, which is seen) in it. There is no *vichaara* (thinking; logic) in it. The different shapes of *vishaya* (objects of the senses) are not present in it, but it is a *vritti*. It is a *vilaasa* (sensual pleasure) of a feeling that contains nothing but pure joy.

I experienced a heady joyfulness, as I sat there for some twenty minutes or so. Then I asked him, ‘How should dhyana be done?’

‘I will tell you a very easy method for doing dhyana,’ he said. ‘Imagine that there is no mitti, or object made of mitti. Remove mitti completely from your mind.’ People say we should look at *shoonya* (nothing; a vacuum) – isn’t this using alternative words?

Make your mana *nir-vishaya* (empty of all objects of the senses). This is the old style of speaking. ‘Make you mana nir-vishay, *nir-vrittika* (empty of all mental inclinations), *nis-sankalpa* (empty of all resolves), and *nir-vikalpa* (empty of all alternatives).

When modern terms are used, a little *sansanee* (thrill of apprehension) is created. Mahatmaji told me to make my mind empty of mitti or anything made of mitti. Understand this point: without mitti, not even the bodies of animals and birds can be made; no humans, nothing! All forms are removed when mitti is removed. No trees, plants, or buildings remain. The Earth cannot exist if there is no mitti!

‘I will tell you something interesting. This entire Creation is a mass of *paanee* (water). There is only *rasa* (natural sweetness). The salty water of the sea is an *upaadhee* (a superimposition connected to something) of water. Pure water has no flavor. Saltiness is a superimposition.

I am speaking in the language of the Shastras. Just as *kartaapanaa* (the feeling of being the doer of an action) is superimposed on the Brahman – the Atma – the feeling of being the karta is a superimposition of the *buddhi* (intellect). *Bhoktaapana* (the feeling of being the one who experiences pleasure and pain) is also because of the buddhi’s upadhi.

Water is neither sweet nor salty, neither sour, nor bitter. The flavor of wine is not the flavor of water; its taste comes from rotted grapes. Alcoholic drinks are called *sharaaba* in Hindi. *Sharaa* means rotted, and *aab* means water. Thus, sharaab literally means water of rotted things. Even in the word Punjab, aab refers to water. The Sanskrit word ‘ap’ becomes ‘aab’.

So, you see, any flavor of water is a superimposition, Sweetness comes from sugar; grapes and lime give a sour flavor, salt give saltiness, and so on. Just think – neither mitti, nor anything made of mitti! Without mitti, neither your gross physical body, nor relatives, house, trees, or any object, can exist! What do you think – aren’t the *graha-nakshatra* (stars and planets) made of mitti? There will be no planetary bodies if there is no mitti!

Water, followed by light, air, and space, are all followed by the immense sky. The spurts of wind and shifting shades of light, and the great oceans of *rasa* – *rasa* that can be tasted by the tongue – are *pani*! *Pani* is not what is visible to the eye. That, which is seen by the eyes contains an *ansha* (portion) of *te`ja* (light), and that, which is touched, and the *gandha* (smell) in it are the ansh of the *prithivee*

(earth). Tattva-dhyana (dhyana of the element) will be that of water that is free of the portion of the earth. Your *mein* (I) is not separate from this. Your *me`raa* (mine) is not separate from this. None of the things that give you *sukha-dukha* (happiness-sorrow) in this world exist. There is only *rasa*; nothing but *rasa*.

You can say, ‘This is a *kalpanaa* (something imagined).’ Who says it is not a *kalpana*? Anyone who says this is not a *kalpana* is telling a lie. However, this *kalpana* is an *aklishta kalpana*. You are caught up in *kalpanas* that give you *kle`sha* (distress; agitation) – this is mine and that is yours; this is a friend and that is an enemy; this man is dead and that one is alive; I have *raaga* (attachment) for this one and *dve`sha* (aversion) for that one.

This is a *maayaa* (illusion) in *ane`kataa* (the existence of many). See what it has done. This *kalpana* dispelled all the sources of your *vikshe`pa* (agitation). The Bhagwat gives a dhyana about it. If you read through a translation you won’t be able to discern it. People read the Panchaadashi in a day and feel they have understood it!

‘Rama’ is a word. ‘This belongs to Rama’. But, what is Rama? When someone says, ‘This belongs to Rama’ it means they know nothing about the matter!

Look; this is how dhyana is done. The dhyana of the *prithivee* (earth), ‘I am conscious of the dhyana of *jala* (water). Then I am conscious only of effulgence; pure light. Then I am aware of just a gentle touch, and nothing more. Then even this awareness disappears.’

Now, remove the *vishaya* (objects of the senses). Remove *shabda* (sound), *sparsha* (feel), *roopa* (appearance), *rasa* (flavor), and *gandha* (smell). Then the dhyana is *nir-vishaya* (free of all sense objects). If you accept a method of dhyana, anywhere at all, you will have to accept a *kalpanaa* (something imagined), and that will be called ‘*saadhaka kalpanaa*’ – something a spiritual aspirant accepts as a method for spiritual progress.

‘*Tyajaiva dhyaanam sarvatra*’ – don’t do dhyana.

‘*Ayame`vahite` bandhah samaadhimanutishthati*’ – don’t go into a Samadhi.

Don't sit in your *svaroopa* (essence; true form). If you do, you will get bored. You will get tired if you go on moving towards your swarup. Don't hold on to anyone; your hands and mana will start paining.

Oh, my brother! That is all very well, but empty your hands first! Just ordering someone to let go of the things he is holding on to is not enough to make him give them up!

A *vidvaana* (learned person) from Nasik had written to me last year. He wrote, 'Swamiji, one Guru tells me that the *vaikharee-vaanee* (a level of speech) is in the tongue, the *madhyamaa-vaanee* is in the throat, the *pashyanti-vaanee* is in the heart, and the *paraa-vaanee* is in the *moolaadhaara-chakra* (the center of subtle energy at the base of the spine). I should go from the Vaikhari to the Madhyama, from the Madhyama to the Pashyanti and from the Pashyanti to the Para, and then sit in the Mooladhara chakra in peace.

The Keenaramis tell me that I should sit *nissankalpa* (with a mind empty of all thoughts) in the *naabhi* (naval). This is also what the Jains say.

The Bhaktas say that I should do dhyana in the *hridaya* (heart), and the Santpanthi (followers of sects started by a Master), like the Radhaswami and Kabir tell me to do dhyana at a point above the *aagnaa-chakra* (energy center in the middle of the forehead). Believers of the Yoga Darshan say that I should do *shat-chakra-bhe'dana* (pass through the six energy centers).

So, from the Mooladhara to the *svaadhishtaana* (energy centre behind the urinary organ), to the *manipoora* (energy centre behind the naval), to the *anaahata* (energy centre in the heart), to the *vishuddha* (energy center at the base of the neck) to the Agna-chakra, and then to the *sahsraara* (energy center on the crown of the head). Then I should go higher, to the *shoonya shikhara* (the peak of a rock that is a vacuum), and then to the *brahm-randhra* (the opening to the Brahman).

One group tells me to go from the Vaikhari downwards, and I will find the Paramatma in the Mooladhara chakra. Some say that I should start at the

Mooladhara chakra and go upward in my meditation, and I will get the Paramatma in the Brahmrandhra.

Please tell me where the Paramatma actually is! Is He towards the bottom of the spine or towards the top of the head? Is He in the hriday or is He in the naval? Or does He keep moving?’

I had gone to Jabalpur recently. An elderly lady came to meet me. ‘Maharaj’, she said, ‘I belong to the Vallabha Sampradaya (the tradition of Vallabha Acharya). I used to do the dhyana of my Bala Gopal (Krishna’s infant form). I would place Him on my lap and play with Him. I would kiss Him and smooth back His curls. He would gurgle with laughter, and play in my lap.

Then one Mahatma came to our house. He told me that there is a shoonya near the naval, from where our breath rises. When I began to follow the method of meditation he told me to do, my Gopal Lala disappeared from my lap, and I found nothing in the shoonya! I have become absolutely empty! What should I do?’

‘Mother,’ I told her, ‘please don’t leave your Gopal Lala! He will be deeply hurt if you do. Meditate only on taking Him onto your lap, and play with Him.’

The purport is that you should build up a *sthiti* (state; condition) in your dhyana. It will be totally *kalpita* (imagined). ‘I am the *drashtaa* (observer) of the vrittis that come and go’ is also a kalpita-vritti. Kalpita-vritti means a mental inclination that has been created by the Shastras, or by the words of the Guru.

However, you should definitely cultivate one vritti, whether it is by considering yourself to be a drashta or *sakhee* (lady friend). If you have a desire to be a sakhi of Bhagwan you can join our American friends of the Bhakti Vedanta group. They have a centre at Vrindavan. They do *sankeertana* (group singing of devotional songs). You can also ask Atul Krishnaji Maharaj how you can become a sakhi. He is a friend of mine; he will explain how you can become a sakhi.

If you wish to take *deekshaa* (formal initiation) from a Yogi Guru, he will teach you the technique of the shat-chakra-bhedan. If you want to do dhyana of Shri Krishna, your Guru will tell you to do it in the heart. All these are methods of

dhyana, but the Tattva (essence) of dhyana is that you have to accept on imagined belief. You must have *shraddhaa* (faith) and *nishthaa* (staunch conviction) in the object of your dhyana. Only then will your dhyana be fruitful. Dhyana cannot be done without this. I will compare it with Gnan as we proceed.

Om Shantih! Shantih! Shantih!

‘*Dyaanam vyaakhyaasyaamah*’ – now we come to the *vyaakhyaa* (exposition; explanation) of dhyana.

Dhyana is of three kinds. *Mamataanubandhi* (created by mamata, a strong feeling of identification or possessiveness), *samataanubandhi* (created by *samataa* – similarity; compatibility), and *ahamtaanubandhi* (created by the feeling of ‘Aham’, ‘I’; identifying with something).

Everyone is an *adhikaaree* (eligible person; entitled) for mamatanubandhi dhyana. However, in my opinion, whatever may be the person’s Dharma (religious philosophy), *sanskriti* (tradition and cultural background) – whether it is *aadhyaatmika* (spiritual), *aadhidaivika* (pertaining to the divine) or *aadhibhautika* (pertaining to the gross physical world) – just as the Constitution applies to every citizen in the country, the Shastra, the *sanskriti* and the Dharma (eternal righteousness) that shows the path of *kalyaana* (great good fortune; liberation) for all, is *poorna* (whole; complete).

A constitution that is restricted to people who wear white clothes only, or accepts only educated people, or people whose income is above a certain level will not be for the whole country. It will keep out some of the people; it will be incomplete.

The fact is, *saadhanaa* (effort for spiritual progress) is only that, in which all can be included. Even in this, there is one point to be kept in mind. Somebody said to Mahatma Gandhi, ‘Please sit in the First Class compartment.’

‘I will not sit in a compartment where the poor cannot sit,’ he replied. ‘I feel happy when I sit with the poor.’ He identified with the common man, with all the citizens of the country.

And then, there is a Seth (wealthy businessman). He says, ‘I – go to Prempuri Ashram for Satsang (listening to a spiritual discourse)? Rama-Rama! There, we have to sit on the carpet with everyone else, and breathe the same air as they do!

I would like you to come to my house occasionally. I have a great *ruchi* (liking) for hearing Satsang at home.'

Had his liking for Satsang been genuine, would he shrink from these paltry discomforts? Thus, some *saadhaka* (spiritual aspirants) have *abhimaana* (pride) about their own superiority. 'My *antahkarana* (fourfold mind composed of the *mana*=emotional mind, *buddhi*=intellect, *chitta*=mental inclinations; thoughts, and *ahankaara*=the subtle pride of individuality) is more shuddha. My *samajha* (understanding; wisdom) is much greater.' People who are in the grip of pride, and give up the basic *saadhana* (methods for spiritual progress) are not *uttama adhikaaree* (the highest level of eligible candidates) sadhaks at all.

This result of this is that the faults that can be removed by elementary sadhana – like saying 'Rama-Rama!' instead of using bad words – are lost to them. Understand this – generally, your tongue will not be willing to speak ill of anyone. When you have *pre`ma* (love) for Bhagwan you will not be emotionally dependent on any man or woman. These seemingly small sadhans remove many *dosha* (faults) and *durguna* (bad tendencies) from your life.

The sadhaks who disdain the basic sadhans sit in dhyana and meditate, 'I am the Brahman. I am the drashta. I am *tatastha* (impartial), *kootastha* (unaffected like a mountain peak), and *shaanta* (having inner tranquility). I am *shoonya* (empty; a vacuum) – only shoonya.' But when they come back into the interactive world they get attached to small things, are easily angered, and have *moha* (deluded thinking). Their minor faults are not removed.

Why aren't they removed?

The minor faults of such people are not removed because they have disdained the smaller sadhan, considering them insignificant. Such people have to suffer the fruits of this lack of respect all their lives. The greater sadhans do not remove the faults that the smaller sadhans do. You cannot use an elephant to plough a field!

Gnan only removes *agnaana* (lack of Gnan). Yoga only removes *vikshe`pa* (agitation; restlessness). Bhakti only removes *dushcharitra* (bad tendencies). If you strive to give up your vasanas without giving up dushcharitra, you will start

saying, 'I am free of vasanas; let my bad tendencies remain. They are of a lower level.'

If you begin to curtail agitation you will say, 'Vasanas may come and go as they please. I am kootastha. I am *e`karasa* (having equanimity). I am tatastha.' When a sadhak does not progress step by step in the correct order, his doshas are not removed. Therefore, you should examine your life and see for yourself.

The sadhak who starts his sadhana with the restraint of his *indriya* – the five senses and five organs of action – will not wander hither and thither, but the sadhak who starts with *vive`ka* (using discrimination) will say, 'So what if my eye goes here and there?'

I meet thousands of such people. The grade of sadhans should be applicable for all people, and people at all levels. Our sadhans are meant for not only the whole country, but for all mankind. They are meant for not only the present, but for the past and future as well. They are *kalyaana-kaaree* (bestowers of good fortune; liberation) for whoever respects them and does not disdain them as unimportant.

I go so far as to say that is there is a Raja who seduces a thousand girls. It is better that he marries four – or even ten – so that the rest may be saved from him. In my opinion, this is Dharma. And if he marries, not ten but just two, it is a greater Dharma. If he marries just one, it is a greater Dharma than his having two wives. If, having married just one wife, he restrained himself from conjugal indulgences on holy days like the *e`kaadashi* (eleventh day of the lunar calendar), *amavasyaa* (no moon), and *poornimaa* (full moon) etc, and lives in keeping with the strictures of the Shastras, it is an even greater Dharma. The more self-restraint he practices, the farther he will go in the field of sadhana.

This is why people who feel that the vivek of Dharma-adharma (that, which is in keeping with Dharma - that, which is forbidden by Dharma) is not worth adhering to, are foolish and irresponsible.

And, who should you not have *pre`ma* (love) for and who should you not get attached to?

‘Have prema for Nandanandan (the son of Nanda, Shri Krishna)’

This is a dhyana that is created by mamata. You have mamata for your wife or husband, children and parents, and others. Have mamata for Bhagwan! If you have mamata for your house, cultivate mamata for a *dhaama* (place where Bhagwan did His *leelaa* – divine play – when He took an Avatar). Attach your mamata to Bhagwan. Let your mamata be for Him, and no one else. This dhyana helps you to free yourself from your worldly attachments.

Even in this, there are *pantha* (different sects). ‘Do dhyana only on Rama; not on Krishna’. ‘Meditate only on Krishna, not on Rama’. This is absolutely irresponsible. These are Panthas, and Panthas do not have *poornataa* (wholeness). Actually, He is Rama, He is Krishna, He is Shiva, and He is Shakti. The heads of different sects criticize others with the intention of increasing their own following. There is nothing of importance in this.

You should have mamata for the Ishwara, not for this world. That is mamatanubandhi.

Now I will talk about samatanubandhi. There is samatanubandhi and there is ahamtanubandhi. And, what is samatanubandhi? In this, the placing of the *paroksha* (that which cannot be known directly through the senses) in the *pratyaksha* (that which can be known by the senses) is not necessary. Come; give your attention to what the pratyaksha is.

From the *bhautika* (of gross matter) angle, everything is *sama* (equal). From the angle of the *bhoota* (the five elements of which all matter is composed) everything is the same. From the viewpoint of the *sattaa saamaanya* (existence of all things) everything is the same; it is sama. Because it is *drishya* (seen, perceived by the senses) everything is of one level. Because we are aware of the objects of this world, everything is sama.

Do *vive`ka* – use discrimination. This world that you see is drishya; it is seen by you and is separate from you. What is it?

The fact is, you develop *raaga-dve'sha* (attachments-aversions) for the things of this world, and fall into a field that causes dukha. One method of destroying raaga-dvesha is to have raaga-dvesha for the Parameshwara, and give up the raaga-dvesha for worldly matters. Attaching our attachments and aversions to the Parameshwara frees us from worldly attachments and aversions.

However, if your wish is to have no raaga-dvesha at all, one way is to do Tattva-dhyana. That means you will have to do the vivek of what the drishya is. By discriminating between the objects of your attachments and aversions, and your pristine Atma, you will not feel any raaga-dvesha for that, which is drishya, because what is seen by you is separate from you. It is not your Self.

The basic fact is that unless and until raaga and dvesha are weakened it is extremely difficult to obtain Gnan about the Tattva (essence of the Atma that is not separate from the non-dual Brahman that is the substratum of all that exists). What is this *srishti* (Creation) that we see all around?

Someone may say, 'Look; what is the cause of raaga-dvesha? Ladies form groups, telling each other to be wary of men, because they are great deceivers. And men form groups telling each other to be wary of women because they are very fickle. They are not dependable or fit to rule. What happened? The ladies and the men-folk have raaga-dvesha for each other. This is described in the Vedas.

Maa bhraataa bhraataram dve'kshata, maa svasaaramula svasaa.

Brothers should not have ill-will for each other, or for their sisters.

Sahridayam saammanasyamaa vidve'sham krinomi vah.

The Sarpanchaa (Head of the village elders who settle disputes) says, 'Let there be unity in your heart and in the judgment you give. Let your intention and your resolve be the same. Let there be no ill-will among you.'

Sahridayam means having goodwill and common intention. *Sammanasyam* means having a common purpose, and *avidve'sham* means being free of hatred. 'We do this *praana-pratishthaa* (establish this spirit) in our hearts.'

Anyonyam abhiharyata vatsam jaatamivaaghnyaa.

Just like a cow loves her new-born calf.

As long as attachment is present in the heart, in any form, there will be an obstacle to your obtaining pure Gnan.

Now, what should be done to destroy this raaga-dvesha?

For the removal of raaga-dvesha every person needs to do mamatanubandhi dhyana – to meditate lovingly on Bhagwan, with the feeling, ‘Bhagwan alone is mine.’ This is for the *sarva-saadhaarana* (all people in general). It is not that learned or affluent people sit in an air-conditioned room, straighten their backbone, and say, ‘We have done dhyana.’ Mamatanubandhi dhyana is for all. Have the same mamata for the Ishwara as you have for the worldly objects. This will remove your worldly attachments and aversions.

The second point is samatanubandhi dhyana. What is samatanubandhi dhyana? From the viewpoint of the material world, all matter is the same, gross matter. This is a lady, this is a man. What is this? In the creation of the bodies, one has a moustache and beard and the other doesn't. There are some differences in their forms. If a plastic man and a plastic woman were to be made, their forms will be different, but the plastic would be the same. So don't evaluate this world from the viewpoint of your comfort and preference; evaluate it from the viewpoint of the Tattva. That will be samatanubadhsi dhyana.

All beings are dolls made of the *pancha-bhoota* (five elements) and therefore, they are the same. By doing this dhyana your mana will not tilt with either raaga or dvesha. The balance of your antahkarana will be even. In the mamatanubadhi dhyana the scales are tilted towards the *sansara* (interactive world). When you begin to give weight to the Ishwara the scales become even.

As a child I would sometimes sit to weigh grain. Not everyone knows how to hold the scales correctly. Some people place their elbow on their knee and then lift the scales. When weights are placed on one disc, it immediately goes down and the

empty one goes up. Then, when some item is placed on the other disc, the other disc rises till both are evenly balanced.

So, the side that is heavy in favor of the *sansara* (interactive world) should be balanced in a way that Bhagwan's side becomes heavier. If you make Bhagwan's side heavier your thinking will become impartial after some time. This is the principle of *samataa* (equilibrium). When the scales of your mana are tilted towards the sansara, it blocks the stream of the *sushumnaa* (the central channel of subtle energy along the spine).

Unless and until samata comes into your *chitta* (mind; mental inclinations) whether it comes from *mamataa* (possessive affection), or Tattva-vivek, or Atmagnan – samata won't come into the stream of the Sushumna either. There should be equanimity in birth and death, life and death, prosperity and paucity, sukha and dukha, vikshep and Samadhi. Until this is achieved the doorway to Gnan, the flow of Gnan that has become blocked, won't open. Samata is needed to open it and let it flow into your conscious mind.

Now, see; all things are *bhautika* (made from the five elements). I will give you an example to explain. Badshah Akbar was attracted to Birbal's daughter. He sent her a message, 'Come to me. Come and meet me.' Birbal was away at that time. Birbal's daughter sent back a message, 'Jahanpanah! You please come to my house. It will be the greatest good fortune for me if you come to my house.'

Akbar agreed. He went to her house and was welcomed with great pomp and respect. He saw dozens of gold and silver platters, covered with decorative cloths. Birbal's daughter picked one and offered it to Akbar. He removed the cloth and saw that the dish contained spiced lemons colored yellow. The next platter contained spiced lemons colored red. The third platter contained spiced lemons colored green. All the platters contained spiced lemons of different hues.

'What impudence is this?' he demanded angrily. 'Are you trying to make a fool of me?'

‘Huzoor! Jahanpanah!’ Birbal’s daughter said with great humility, ‘All the girls in the world are like lemons; only they have different colors. When you seek new girls wherever you go, you see only the surface. Your focus is not on the flavor.’

‘This is Birbal’s daughter, after all,’ thought Akbar to himself. ‘Her logic is impeccable’. He went back to his palace.

Thus, the forms and appearances of people are different. The designs of houses are different. But they are all made of the same matter. Ice cubes come in different shapes and sizes, but they are all made of water. The sameness of the different objects of this world is the method for samatanubandhi dhyana. Don’t get attached to anyone or anything, and don’t have hatred for anyone or anything. All the beings that wander here and there are made of the same matter.

For a little child, a thousand rupee note and a ten rupee note are both pieces of paper that he can tear and throw away. He does not know how to count, or that these pieces of paper can procure anything for him.

Therefore, if you want your heart to be empty of raaga-dvesha, see everything in the world as equal. Secondly, see that all are created from the same five elements. This is a higher stage. Thirdly, see the *sattaa-saamaanya* (the pure existence in all); see beyond the five elements, see the pure existence in them. You can call it Prakriti (Nature), or a conglomeration of *paramaanu* (atoms). You can even believe that everything has come out of the *shoonya* (nothing; vacuum)! Whatever it may be, everything is one in the sattaa-samanya.

Fourthly, all things are one because they are *drishya* (seen; perceived by the senses). Now, what is the difference that was created between the *sattaa* (existence) the *drishya* (that, which is seen)? The difference is that the sattaa-samanya is seen in the light of Gnan, not by the light that enables the eyes to see. The light of Gnan is the effulgence of the Atma, and the existing object and the effulgence of Gnan are merged. Even in this, we are all one.

The fifth point is that in place of the drishya, it is *bhaana-maatra* (something that exists for as long as you are aware of it). Well, now; is there any difference between being the drishya and being bhaana-matra? When the *che`tanaa*

(consciousness) mingles with the *jada* (insensate matter), the drishya appears. When you say bhaana-matra, there is only Gnan. The object called *jada-sattaa* (the existence of an insensate object) is *praateetika* (merely a perception). This is how *samatva* (equanimity) will arise in your vritti when you begin to give serious thought to the drishya. Your raaga-dvesha for the drishya gets erased. I am not talking about Gnan yet.

I explained yesterday that when you want to take your mana from one *sthiiti* (state) to another, you first take the decision that *chanchalataa* (restlessness) of the mind is not good; *sthirataa* (steadiness) is good. Hence, as soon as you decide that that the *drishyataa* (things being seen) are not good, but *drashtaapana* (being the drashta) is good, you keep this difference in mind when you try to create a state of dhyana.

Why remove the drishya and become the drashta? Why remove the restlessness of the mind and make it still? And, why create oneness by removing multiplicity?

If you feel that there is no difference between *e'kataa* (oneness) and *ane'kataa* (multiplicity), no difference between *drishyataa* (being that, which is seen) and *drashtaapana* (being the drashta), no difference between *chanchalataa* (mental restlessness) and *sthirataa* (mental steadiness), then where is the question of a *nirvishe'sha* (without anything specific) Gnan arising and removing the *bhrama* (false understanding) of the *vishe'sha* (specific; particular)?

As long as you have yet to obtain the Gnan of the nirvishesh you should create a *bhoomi* (ground; foundation) in your antahkarana for that Gnan to arise. How can this bhoomi to be created through *anvaya-vyatire'ka* (connection-separation), if there are no bhoota (the five elements and everything made from them) that make the creation of the *bhautika* made of the bhootas) possible?

The bhootas exist even if there is no solid matter.

How can the bhootas exist without the *sattaa-saamaanya* (pure existence that is present in everything)? The sattaa-samanya exists even without the bhootas.

How can the *sattaa-samanya* exist without there being any *drishya*? The *drishya* exists even if there is no *sattaa-samanya*. And, in the *drishya*, if there is no difference between the *drishti* (vision; sight) and the *drishya* (that, which is seen) – if only a perception of Gnan exists and you have to hold on to it – that will also be artificial. It will be a state of *dhyana*.

Therefore, the weakening of *raaga-dvesha* in the *antahkarana* is not called *abhaava* (absence; non-existence). It is just that these days, people use words as they please! I have knowledge about the usage and purport of words from their origin. There are differences in the essential meaning, synonyms, evolving, and colloquial usage. These are described in our ancient books. Therefore, the absolute absence of *raaga-dvesha* is not possible in any *antahkarana* as long as the *antahkarana* exists.

The *adhishtana* (substratum) of the *antahkarana*, the *svaroopa* (essence; true form), the *gnaana-maatra* (pure, unadulterated Gnan) is the only place where there is a complete absence of *raaga-dvesha*. That is why *mamatanubandhi dhyana* is helpful in understanding that everything is equal. The purpose of *dhyana* is to weaken the *raaga-dvesha* in the *antahkarana*.

At present I am not speaking about any other *paksha* (side; aspect). It comes to my mind, but I withhold it because Gnan reveals things exactly as they are. *Dhyana* blocks what it chooses to block, and holds on to what it wants, whether it is *shoonya*, a loved one, or anything else. Or else, it holds on to the feeling, ‘I am the unmoved observer of everything that passes before me.’

Thus, there is *dhyana* in blocking and there is *dhyana* in showing. Gnan about the *vishe`sha* (specific) is *anukoola* (favorable), because it is a separate thing from the *pratikoola* (unfavorable). Thus, to hold the *anukoola* and keep it in your mind is called *dhyana*. The Vedantis do not call it Gnan.

The Vedantis call this the *savishe`sha gnaana* – the Gnan of something specific. In the *nirvishe`sha* (without anything specific) Gnan, it does not matter whether the *dhyana* of any object stays or not. There is no tension at all when a person has *Tattvagnan* (Gnan about the essence of the Atma that is not separate from the

non-dual Brahman that is the substratum of all that exists). This is also called Brahmanan. Therefore, I do not, at present, take the name of your swarup in the effulgence of your Gnan, or the name of your Ishta (chosen form of worship; the one you desire) like Rama-Krishna. We use the word 'Ishta' in a greatly *vyaapaka* (all-pervading) form.

This is not connected to whether there is any form you prefer, or whether there is no particular form you are drawn to. If you prefer a *niraakaara sthiti* (formless state of mind), like only the *nirvishaya sthiti* (a state of mind that has no objects), there will be three *vibhaaga* (sections) in it. Even in this, there is a calculation, you know!

The vibhag is: who do you want to establish? Which *vishaya* (object) do you wish to know, to understand, that this object is good and should be retained in your *hridaya* (heart)? Do you want to see just the empty *sthaana* (place), or do you want to see something in the sthana?

Thus, the *kaala* (time) during which you keep your mind empty will become the nirvishay dhyana, and the *de'sha* (place) which you keep empty will become the nirvishay dhyana. The space in the heart that is empty, and the time in the heart that is empty. Stop thinking of anything at all for one minute, two minutes, or seven minutes; this is also one dhyana.

Now, you understand that there is no vishay in this dhyana – no lady, no man, no sound, no touch, no form, and no flavor. However, when you think, 'The mind was free of all objects for this much time', that time is, in fact, a vishay, because this kaala (duration) is something that had vishays earlier, and also after. It is the *parichhinna* (fragment) of kaala.

If you feel, 'My chitta was nirvishay for half an hour, or fifteen minutes', or, 'I saw shoonya', then this kaala was seen as being separate from the earlier kaala and the kaala that followed, with both having vishays in them. Your vasana for kaala was not removed.

Very well; it is a *kalpanaa* (something imagined) in desha, that there is something in the *hridaya* (heart), *naabhi* (naval), *moolaadhaara* (base of the spine), or the

crown of the head. All these are in the *aakaasha* (space), and they are all imagined. The space inside a room is the same as the space outside the room, and inside the body. There is no other aakash.

Empty the Mooladhara, empty the Swadhishtan, empty the Manipurak close to the naval, empty the centers of subtle energy that are near the heart, at the throat, on the forehead, and in the Brahmarandhra on the crown of the head. Whenever you empty a place, you have an imagined boundary of that place. What is emptied is the *dik* (directions). It is not *shuddha che`tanaa* (pure consciousness). It is not the shuddha Brahman. It is not your shuddha swarup. You have merely attached desha and kaala to it. It is because of *avive`ka* (lack of discrimination) that you have the feeling that the state of your mind became empty of everything.

Now, what is the *vishaya* (object of the senses) and what is the *vishayee* (one who enjoys the objects of the senses)?

Vishayee means, the one who absorbs (becomes aware of) the vishays. A vishayee is not a *drashta* (uninvolved observer). A vishayee is not *kootastha* (unchangeable). He is not a *saakshee* (witness). He is not the Brahman.

The feeling of vishay-vishayee is *dvaiddhaatmaka* (having a dual existence), like a *gnaataa-gne`ya* (the knower-that, which is known). The feeling of vishay-vishayee is based on an *adhyasa* (illusion). The first line of the Vedanta Darshan says, 'The vishay and vishayee are of a contradictory nature, like light and darkness.'

Thus, the objects of the senses and the one who absorbs them are a natural contradiction. One is a vishay and the other is a vishayee. Desha is also a vishay and the Atma is the vishayee. *Naama-roopa* (name-form) are also vishays and the Atma is the vishayee.

So if you imagine, 'The desha that is my hriday is such a vast nirvishay place', the fact is that desha is also a vishay! If you think, 'My antahkarana was nirvishay for this duration', that time is also a vishay.

So then, what is the meaning of dhyana?

Look; the meaning of dhyana is to let go of the idea of *nirvishe`sha* (nothing that is specific or separate). First understand the *savishe`sha* (that, which has something specific and separate). Is empty space savishesh or is it nirvishesh? There are thousands of people who cannot discriminate between nirvishesh and nirvishay. What is nirvishesh and what is nirvishay?

Nirvishay is always savishesh. Keep this in mind. That, which is nirvishay will be nirvishay in comparison to savishay. One sthiti is savishay and one sthiti is nirvishay. Are they at different places or at different times, or in two forms?

The nirvishay state is also savishesh, which is why the nirvishay state is created. There is a dhyana for creating a nirvishay state of the mind.

You see, *saakaara* (with form) dhyana is also savishesh, and removing the *aakaara* (form) and meditating on empty space is also savishesh. The dhyana where there is no aakar, but there is an awareness of time, is also savishesh. The state that is empty of *dik-kaala-vastu* (the directions-time-objects) is also a savishesh sthiti; it is a state that contains a particular object. It is retained for a while and then it dissolves. The *atyantaabhaava* (absolute absence) of desha-kaala-vastu is also savishesh.

Why is it savishesh?

Because *abhaava* (absence) is always in comparison to *bhaava* (presence; existence). Now, bring dhyana into your *kakshaa* (level; grade).

Someone may ask, 'Maharaj, you do not make us do dhyana, but you tell us about dhyana.' Some people would have come with the hope that they will listen to a discourse on dhyana and will be able to do dhyana successfully.

The first point I will tell you is that you cannot go into dhyana while listening to a discourse. When you listen to a discourse, your mind hears different words. The *shrotruvritti* (inclination to hear) of your ears will be awake. You will continue to absorb what you hear. If you call this dhyana, may Bhagwan bless you!

If all you know about dhyana is that you continue to listen to different words, allow your inclination to hear to continue, and go on listening to the discourse,

then – the *shabda* (sound) is there, the *shabdaakaara vritti* (inclination for listening) is there, and the *shabda-pratipaadya artha* (the meaning conveyed by the sound) is there, and the sounds repeatedly present different meanings. And, you are such an intelligent person that you consider your chitta to be nirvishaya while making what you hear your vishay!

I have done such dhyana, you know! I have had many experiences. There was a Sethji (wealthy businessman) who used to make me do dhyana. He did dhyana for an hour; for an hour and half! My limbs became numb. I could not get up, raise my arms, or stand on my feet. My body became *jada* (insensate matter). This dhyana came on as I listened to him. When I asked him how this happened, he told me, ‘You had a fixed idea about how dhyana is done. *Shravana* (listening to spiritual discourses) is done to build up an idea. Shravan does not mean dhyana. How can shravan and dhyana be done simultaneously?’

If you want to attain a state of dhyana while listening to me, that can be possible only if I begin to describe some *saakaara vastu* (object with form) or some *sthaana* (place). ‘What a delightfully pleasant morning it is, with the sun just rising to light up the greenery all round! A mountain spring gurgles in a bubbling stream of milky froth.’

What is this? This is an experience of duration in time. And, Narayana! The greenery was the sthana, containing a little brook. This was the dhyana of a *de'sha-kaala-vastu* (place-time-object).

Oh, come; if it is the dhyana of desha-kaala-vastu that you wish to do, there is no dearth of it! I have an inexhaustible stock of such enchanting descriptions.

You see, the purpose of *vyaakhyaana* (expositions) is to create a proper understanding about dhyana. Please understand correctly about what dhyana is. If I make you do a dhyana, ‘This is Vrindavan and this is Ayodhya. This is Krishna and this is Rama,’ it will be the same as a Guru giving an *upade'sha* (teaching) to his *shishya* (disciples) – it will be the teaching of a Pantha (religious Sect). It will not be a teaching of dhyana.

For anyone to say, ‘Come into the dhyana of *sama* (equanimity), come into the dhyana of Krishna, do the dhyana of the nirakara, do the dhyana of the shoonya’, is to invite people to join their own Sects and meditate according to their methods.

If I am to give you a general idea about dhyana, or explain how dhyana can help you in obtaining Gnan, this must be done in two sections.

1. The dhyana that helps to obtain Gnan is called savishesh Gnan.
2. The dhyana that helps to obtain nirvishesh Gnan.

The samatanubandhi dhyana tells us that everything is bhautik – made of gross matter – so, do not succumb to raaga-dvesha. Everything is the pancha-bhoota; it is the satta-samanya, so harbor no raaga-dvesha. When this becomes your resolve, and you become free of raaga-dvesha, many wonderful things will come into your life. You will get the *saakshaat darshana* (direct vision, with your own eyes, while fully conscious) of the Paramatma on this very earth and in this very life!

Our *maanyataa* (beliefs) shadow our thinking. I had stayed with Swami Bhagwatananaji at Kankhal, when I was about seventeen or eighteen. He too was quite young at that time. He had a well-filled face, and he sat with us, filled with joy. We would take flowers in our hands and say, ‘*Yagne`na yagnamayajanta de`vah*’. This mantra is chanted when a person makes an offering to the Devta.

However, I kept silent when the others said one mantra.

Which mantra was that?

Sa me` kaamaan kaama kaamaaya mahyam, kaame`shvaro vaishravana dadhaatu.

The reason was, ‘*kaama kaamaaya mahyam*’ means, ‘I am filled with *kaama* (strong desire). May Kameshwara – the Ishwara of Kama – fulfill my desire.’ I used to think, ‘I am *nishkaama* (free of desires). I desire nothing. Why should I ask the Ishwara to fulfill my desire?’

I used to read Shankaracharyaji's commentary on the Katha Upanishad. While I was still staying at Swamiji's Ashram, I wrote to an Acharya (Teacher; Head) of a Sect founded by a Sant (Mahatma), saying that I wanted to learn dhyana from him. He wrote back, 'Are you prepared to give up all the manyatas you have acquired till now? You will get the benefit of coming to me only if you are prepared to do this.'

What he meant was that he would implant his manyatas in my mind, and drive out everything else. He stated clearly that there was no point in my going unless I was willing to accept his beliefs unconditionally.

This letter came to the hands of Bhagwatanandji. He was greatly displeased. He told me, 'O Brahmin! You are educated and learned. You have a good understanding of spiritual matters. You are studying Vedanta. This man wants to empty your mind of everything you believe in, and establish his beliefs. Isn't it certain that this will create confusion in your mind? One manyata is good and one is bad – by creating differences in beliefs this man wants to create raaga-dvesha in your heart.'

These are *bhe`da-vaadi* (groups who create conflicts in beliefs)! One should keep away from people who build on differences and create friction. Narayana! If you wish to do dhyana, such people spoil the balance of your mana. They will not allow you to have an even balance – justice in your thinking and equanimity in your attitude. They tilt the scales and the result is that the passage of the Sushumna is blocked. This does not allow you to attain a state of Samadhi.

Dhyana is possible in the manyata of the different Panthas, but Samadhi is not, because the Sushumna's flow gets blocked. *Vairaagya* (detachment for worldly considerations is not achieved. Raaga-dvesha are not removed. Therefore, dhyana should be such that raaga-dvesha are removed from the antahkarana, and the obstacles that block the flow of Gnan are removed. Dhyana should not color our Gnan in the hue of any preference or prejudice.

Dhyana should be such that it removes raaga-dvesha. It should remove the barrier that shuts out the effulgence of the Atma that enables us to see the flow of pure

Gnan. Dhyana should not be allowed to color our Gnan. There should be this difference between Gnan and dhyana that Gnan should have the capacity to grind dhyana. Dhyana should not have the capacity to overwhelm Gnan.

I give you leave to do the dhyana that this pillar, made of cement, is a pillar made of gold. Do dhyana that this pillar is made of light. The result will be that the pointless topics that fill your antahkarana will be removed. It is true that this dhyana has the capacity to achieve this.

Do the dhyana that there is nothing in the space between you and the pillar. There is only shoonya. Even this pillar is not there. Do dhyana of the shoonya of the *niraakaara* (formless) also. The dhyana that this is not sullied; it is *jyoti* (effulgence)

However, this dhyana should not come in the way of your Gnan about the reality. It should not become an obstacle in your obtaining real Gnan. Do dhyana of the pillar, but don't develop raaga for the pillar. Do dhyana that this pillar is made of gold, but don't develop dvesha for the cement of which it is actually made. Otherwise, you won't have Gnan about the truth of the matter. If you do dhyana of the gold and have dvesha for the cement you will not Gnan about the Satya.

Thus, Narayana! Dhyana should remain such that one day the matchstick of Gnan will be put to your dhyana. Gnan sits without *bhe`da* (differences). Dhyana does not sit without bheda. You will know that that, which you let go of, and the object on which you do dhyana, are both one. This is the Gnan you will get.

So, be careful that your dhyana does not make you *anurakta* (attached) to the *dhye`ya* (that, on which you meditate), and does not create dvesha for the *adhye`ya* (that, which you keep out of your mind when you meditate). Keep this in mind – you can do any dhyana-dhyeya of the nirakara, dhyana of the saakar, of a stone, of shoonya – whatever you like. What is important is to be alert that your dhyana should be such that your dvesha is destroyed. Otherwise, this dhyana will not open up the radiance of Gnan. The *gnaanaagni* (fire of Gnan) will not light up your dhyana.

This is a method for removing raaga-dvesha by having mamata for the Ishwara, and it is suitable for all. It is applicable not only for humans, but even birds and animals; for the *geedha* (vulture) –

Geedha de`ha tajee dhari hari roopa.

(Tulsidasji has written, in the Ramcharitmanas, that the geedha gave up his body and attained a form like Bhagwan's, when he died.)

This dhyana is even for a geedha! The mamatanubandhi dhyana is, 'Bhagwan is mine', and the samatanubandhi dhyana is for people who have vivek, and the ahamtaanubandhi dhyana is for the Vedantis. I will tell you about it is due course.

The preparation of the antahkarana is where the forms of an ant and Brahmaji are both *prateeti-bhaana* (perceptions) – either they are drishya or they are satata-samanya, or they are bhoota, or they are bhautik. Whether their forms are small or large, young or old, tiny or vast, all this is drishya. The *chintana* (giving thought to) the oneness of the drishya – '*Dhyai chintaayaam*' – is a Sanskrit word, meaning dhyana, meaning the traditional fruit of doing dhyana.

Mahattvabuddhyaa pratyayaika-tatraikataanaataa dhyaanam. (Yoga Sutra 3.2)

Raagopahati dhyaanam – dhyana done without having any attachments in the heart.

This is a sutra of the Sankhya Yoga. It is a dhyana to make sure that no raaga-dvesha remains. It destroys all the different kinds of worldly attachments through the *mahattvabuddhi* (feeling that this is important) of the object of dhyana. The practice of meditating on one Tattva is also a method of destroying raaga-dvesha.

The purpose of dhyana is to subdue *bhe`da-buddhi* (the belief of separateness). If a person first decides that he will do dhyana and then go to the office, to the market place, and cheat others, it is certain that such a person can never succeed in removing raaga-dvesha from his antahkarana. If a person thinks he will gamble and win by cheating, or indulge in forbidden sensual pleasures, it means that he wants to keep his vasanas intact. If he tries to do dhyana he may be able to hold it for five or ten minutes, but it will not bring any changes in his life.

When dhyana is done with the intention of bringing some changes in life, the method will be different, and it will remove the impurities in your life the way soap washes away dirt. You will become so clean and bright that the Paramatma will exclaim, 'Oh! If this person stays separate from Me, he will become My competitor! I will not let him be separate from Me.'

The Paramatma will be enthralled by your purity of heart, and you will begin to think, 'I am so *ujjala* (bright), who am I to accept? Let me merge into the Paramatma Himself!'

This is the extent of brightness that can be achieved through dhyana. Actually, dhyana is the soap that cleanses the inner life of a person.

Om Shantih! Shantih! Shantih!

The dhyana that removes raaga-dvesha completely is called the mamatanubandhi dhyana.

Everything is *mitti* (earth), *paanee* (water), *aaga* (fire), *havaa* (air), *aakaasha* (space), the *paramaatmaa* (supreme Atma), the *aatmaa* (the essence that is our Self, not separate from the non-dual Brahman that is the substratum of all that exists). This is the *tattvaanuchintana* (meditating on the Tattva).

And, the ahamtaanubandhi dhyana is, '*Aham idam na aham idam na* – I am not this; I am not this.' Two sides of this are accepted. '*Ayam aham* – I am this', and 'I am not this'; because, you cannot leave one without catching hold of the next.

You have to accept the *upaadhi* (superimposition connected to something) of the *praanamaya* (made of the prana – the life spirit), and only then will you leave the one who has the *annamaya* (made of anna – food).

[Five imaginary sheaths of consciousness, called the 'pancha kosha', are believed to cover the Atma within. From the outer inwards, they are the Annamaya kosha – the sheath made of food, the Pranamaya kosha – the sheath made of the prana, the Manomaya kosha – the sheath of the mana, the Vignanamaya kosha – the sheath of the intellect, and the Anandamaya kosha – the sheath of bliss.]

When you catch hold of the *che'tana* (consciousness) of the Manomaya, you will be able to let go of the Pranamaya. Thus, catch one and let go of the previous until you have reached the shuddha chetan, and know it to be your true Self.

In the shuddha chetan there is no *kalpanaa* (imagination) of desha, kaala, or dravya (place, time or matter). Therefore, the Atma's *vastu-svaroopaa* (the essence – or true form – of the object that is the Atma) is what Vedanta shows us. Vedanta does not do *saashana* (governing); it does *shansan* (purifying). It does not give commands; it describes what is.

Before this, I told you about the mamatanubandhi dhyana. First mamatanubandhi dhyana, then samatanubandhi dhyana, and then ahamtanubadhi dhyana. In fact, there is something that comes even before mamatanubandhi dhyana. It is necessary to tell you about that as well.

People, who make no effort to purify their antahkarana, and have *abhimaana* (pride) about their Gnan, face *patana* (downfall) at some stage in their lives. The reason is that unless the mana becomes pure, it keeps wandering here and there in this world. This is why the founders of our Shastras have kept a *krama* (serial order, method of progressing step by step) for sadhana.

Your attention should, first of all, go to the sense objects that you use and indulge in, the food you eat, the clothes you wear, your behavior with men and women, your conjugal life, etc. What is the meaning of paying attention to the objects of *bhoga* (worldly pleasures)?

You are not to see what object it is. For example, someone may tell you that onions are very good for health. From the viewpoint of Ayur Veda there is no doubt that onions have several beneficial properties. They help in removing some ailments. However, when the Shashtra says that you should not eat onion, it means that the mind is quick to get attached to whatever is pleasing and beneficial. What is to be seen is whether your mind is under your control or not. Do you have self-restraint?

Dharma does not say that onions are very bad. Many people say that onions create mental agitation. Dharma does not induce you to give up things by pointing out their harmful qualities. If Dharma was to make you give up things by describing the harm they do, the reports of the laboratory analysis are enough to do that! What need is there for Dharma to point this out? Your own negative reactions will make you give them up.

There are things that Dharma forbids you to eat even though you know that they help reduce health problems. I just gave onions as an example. You can take it to mean all the things in the world that are forbidden by Dharma.

So, what is the purport? This does not contain the science of the good or bad properties of foods. The purpose is to awaken the *shakti* (power; strength) to resist temptation.

Look; I am starting from a very basic level. It is not the task of Dharma to tell you about the effect of eating onions. You can obtain this information from tests done in a laboratory. Dharma does not describe things from the viewpoint of the gross physical body; it describes things from the viewpoint of the *antaraatmaa* (the Atma within). The focus is on the inner self not on the gross physical body.

Dharma coming into your life is also a dhyana. This is the first point. For example, you say, 'I will eat onions because they have many good properties.' Can you have the same viewpoint for a lady or a gentleman who have many good qualities? Can you say that any lady is to be enjoyed because she is very beautiful, talented, and has many good qualities? No. A lady is not your *bhogyaa* (object of pleasure) simply because she has many good qualities. She will be suitable for an intimate relationship when she becomes your wife, in keeping with Dharma, with the Constitution of the country, and social rules.

The Constitution does not forbid us to indulge in, or eat things that are harmful for us. It does not see the good or bad qualities of an object and elaborate upon your *kartavya-akartavya* (what is right for you to do – what is not right for you to do). It elaborates on the *kartavya* (duty; the proper thing for you to do) or *akartavya* (not for you to do) regarding *vyavahaara* (behavior; social interaction) and *maryaadaa* (decorum; ethical framework). That is why Dharma is like the Constitution.

If this is understood by you, it is a great *kripaa* (Grace; compassion) of the Ishwara; otherwise you will start investigating what Dharma is – or is not – in a laboratory! The purpose of Dharma is to bring self-control into your life; to prevent you from becoming *ucchrinkala* (utterly abandoned; totally unrestrained).

Even if the most attractive, talented young damsel with all the virtues is before you, the Dharma in your heart will tell you that she is not for you to enjoy a conjugal relationship with. The task of Dharma is not to tell you of the virtues or

flaws of anything; it is to keep your *mana* and *karma* (actions) within the framework of what is right and proper.

I had stayed and studied with my Guruji, from the age of twelve till I was seventeen. During those years he firmly instilled in my mind that the Shastra is a *shaashvata vidhaana* (an eternal Constitution). It is not like the medical journals of doctors who make new discoveries about diseases and their treatments. The Shastra controls our karmas. It keeps our mana under control. If your *aasthaa* (faith; belief) in Dharma is broken, four kinds of wayward behavior will come into your life.

1. *Vaanee* (speech).
2. *Karma* (actions).
3. *Bhoga* (indulgences).
4. *Sangraha* (accumulation).

The first is that you won't be able to control your tongue. You can take it that an *ashubha lakshana* (inauspicious characteristic) has come into your life. A person who cannot stop himself from saying things that should not be said won't be able to stop his hand from hitting someone. He won't be able to stop his feet from going where they shouldn't. He will be incapable of controlling his promiscuity. He won't be able to stop himself from eating what he should not eat. So, Narayana! it is necessary to destroy the *ucchrinkhaltaa* (being abandoned and uncontrolled) of our speech, and also the inability to control the senses from indulging in inappropriate bhoga, karma and sangraha.

Sangraha is of objects. *Dravya* (matter) means objects. *Kriyaa* (actions; work) is done by the *karmendriya* (the five organs of action: hands, feet, mouth, and the organs of evacuation and procreation).

Bhoga is done with the predominance of the *gnaane`ndriya* (five sense organs: eyes, ears, nose, tongue, and the skin).

Shabda vyavahaara (verbal interaction) is done with the predominance of the *vaage`nriya* (sense of speech). The task of Dharma is to separate all four into the kartavya and the akartavya, and establish them into the kartavya. There is no

question of the good and bad qualities of the objects. It is a matter of gaining control over the mana.

Just as the beauty of a woman does not entitle any man to have an improper relationship with her, the good qualities of worldly objects do not justify appropriating them, or indulging in them. You have to see whether you are the Master of your mana, or its slave.

Dharma places you on a throne that gives you the power to control your bhoga. That means you are a Raja. 'I will allow this bhoga to come to me, but that bhoga is not allowed.' You are the ruler. 'I will accept this item, but I reject that item.' 'I give my consent to this work, but that is something I refuse to do.' 'I will say this, but that is something I will never say.' You are the King seated on the throne of your body, ruling your life with a firm hand.

Now, see something else – is there any place for dhyana in this or not? In this, the *apramaada* (absence of negligence) is the place of dhyana. You have to be alert all the time about everything. This is the *avadhaana* (being attentive), where a person is constantly vigilant. There, there should be no *pramaada* (inattentiveness; no scope to say, 'I forgot'). Your life should be one of constant attentiveness regarding your behavior and your duty.

You pass a group of people. If you are attentive you will bow down respectfully to the elders. That will be Dharma. On the other hand, if you walk absentmindedly and your foot hits someone, it becomes adharma. Thus, even if there is a desire to do *pranaama* (bow down), the pramad (of your foot hitting someone due to your carelessness) takes you into adharma.

If you criticize someone while praising another, it becomes pramad. Pramad is *tamogunee* (of Tamo guna, the lowly tendency that gives sloth and deluded thinking). And you want to do dhyana without removing Tamo guna? You are not watchful about external objects, but you want to be watchful about the *manovritti* (the inclinations of the mana)?

Saavadhaana (be alert)! Oh, make your attentiveness strong, about the evident things first; then you will be able to do dhyana. This is the opinion of our ancient

Rishis (Seers). In my opinion, it is perfectly logical. Great experience lies behind it. It contains the purport of our Shastra. Even after seeing and reading about the circumstances and viewpoint of the twentieth century my opinion is unchanged. *Jeevana* (life) should be in keeping with the principles of Dharma.

If you accept the *mahimaa* (greatness; importance) of dhyana you should accept the mahima of *avadhaana* (being watchful). You should also be alert that you do not cause discomfort to anyone; neither by your words nor by your actions. This will keep your mana alert. A *pramaadee* (negligent; careless) mana cannot do dhyana. Only a savadhan mana can enter a state of dhyana. This is the first *bhoomikaa* (basis; preamble).

Now, see the next point about dhyana. Does your heart have only *vikshe`pa* (agitation; restlessness) or does it also have *vaasanaa* (strong worldly desires)? I will analyze your *adhikaara* (eligibility; competence) minutely and make a list, about the condition of your mana. Please don't be apprehensive! Understand, with a calm mind, that your mana is filled with vikshep, only vikshep.

Vikshep means *chanchalataa* (restlessness; fickleness). It is as though your mana is being thrown around at random. Did your mana go to the money kept in the safe or in your bank, in the shop, in goods, in relatives, or somewhere else? After all, where has your mana gone?

I will tell you what some *saadhaka* (spiritual seekers) say. Some of them come to me and say, 'Maharaj, my mana does not go to any fixed place. I have no particular friend who I keep thinking about. Nor do I have enmity for anyone. Even without having raaga-dvesha my mana jumps from place to place when I sit down to do *bhajana* (sing devotional songs; think lovingly about Bhagwan)

What raaga is there for America? However, there is certainly a *mahattva-buddhi* (feeling that this is important). If an Indian does *kirtana* (group singing of devotional songs) with love and tears come into his eyes, and his body thrills with love for Bhagwan, and he becomes lost in love for Bhagwan, you will hesitate to believe that he is a genuine bhakta. But, if you see a foreigner do the same, you will be full of praise! You will be greatly impressed if you see a Muslim do this.

Some thirty years ago there was a Muslim lady who had become very famous as a great bhakta. Some Mahatmas had gone to meet her. Haribabaji and I had also gone. She would get *ilhaama* (communication from the Ishwara). She would talk about *bhagavat-pre`ma* (love for Bhagwan). She spoke about Rama and Krishna with great love.

However, as soon as she saw Haribabaji she began to berate him. ‘You Sadhus are a burden on this earth! You sit idle all day. Why have you donned saffron robes?’

Both Baba and I had gone with the thought that she will tell us something about prema for Bhagwan. She did not talk about Bhagwat-prema at all. She merely held forth on how Sadhus were a burden on this earth, that they did nothing for society. We sat there for a little while and then quietly got up and went away.

Thus, Narayana! People look towards foreign countries for their benefit. Poor people look towards China, Russia and Pakistan for their benefit, and the wealthy look towards America, England, and Europe. Their eye is on foreign countries. And now, even the *bhagata* (people who claim to have bhakti for Bhagwan), and *gnaanee* (those who are learned and believe they have Gnan) give importance to the bhaktas and Gnanis who come from abroad!

I tell you this straight – when a talk is given in English, it becomes a superior talk! My brother, what is superior is Gnan, not the language it is given in. See; foreign languages are given importance now. Foreign religions are given importance. People say, ‘Maharaj, we have no raaga and no dvesha, but when we sit to do dhyana our mana goes to America. It goes to Russia. It goes to France.’ O Bhagwan! They claim to have no raaga-dvesha but *manorajya* (whimsical imaginings) goes on.

If there is only manorajya, and no raaga-dvesha, I can stop your manorajya in one minute! Your mind will stop darting here and there randomly. It will settle and become still. This can be done in an instant. It is not that you come to me when I am alone, bringing a garland worth two paisa, and some chandan, and then I will teach you some Gnan or give you a mantra (a group of words that evoke subtle powers).

There was a man who advertised, 'Come to me. I will teach you the method of doing dhyana in one minute or two minutes; maximum three minutes.' A man went to him, tempted by the thought of getting a quick way to achieve dhyana. He was told, 'Come tomorrow. Bring chandan, flowers, a monetary offering and make me your Guru. Then I will give you the Guru-mantra. Only then will you be able to attain dhyana.' That, too, was done. A mantra was given. After getting the mantra he was told, 'Do the *japa* (ritual chanting) of this mantra for six months. Then you will succeed in doing dhyana.'

Six months passed. The person did japa diligently. When he could not achieve dhyana he was told, 'Your mana is not in a state for dhyana. You will have to practice for a year or two before you will be fit for dhyana.'

The person said, 'My Guruji had given a mantra to me. He had told me to do japa of that mantra slowly, and I would gradually be able to achieve dhyana. Why did you induce me to leave my Guruji and chant your mantra, by misleading me with false promises? I am giving up your mantra today onwards.'

I am preparing the ground because there is nothing private about this. I tell you publicly that if you only want to remove the manorajya – if your antahkarana is empty of raaga-dvesha – you can do so by these methods.

Sit with your back absolutely straight. Your body should be absolutely still. Be watchful that your eyes do not move, your head does not move, and your limbs don't move either. The complete stillness of your body will stop your mana from imagining things. To achieve this, you will need to practice for two or three months. You may say, 'You say that you can tell us how to still the mind in one minute!' My brother, first you are told to take a medicine for three months. I will tell you the one minute method, too! However, there should be only manorajya – no raaga-dvesha – in your antahkarana.

Manorajya cannot stop you from thinking about your child or your wife.

Why?

Because you have raaga for your wife and child. If you have enmity for someone, if you quarrel with someone, and then come home and say, 'Swamiji has told me how to do dhyana. My mana will become *e`kaagra* (single-pointed) as soon as I sit in dhyana,' that will not happen.

The one minute dhyana I told you about is that you should sit peacefully. Be alert that your eyes remain absolutely still. Just be alert about keeping your eyes unmoving. Your manorajya will end within one minute.

You can also still your mind by doing *aasana* (Yogic postures) and *praanaayaama* (Yogic breath control exercises). In pranayam you can practice *pooraka* (full inhalation) and *re`chaka* (full exhalation), or you can do only *kumbhaka* (holding the breath). Kumbhak is of two kinds – *baahya kumbhak*, when the breath is held after full exhalation, and *antara kumbhaka*, when the breath is held after full inhalation. Pranayam is very useful in controlling the mind.

Pratyahaara (withdrawing the senses from the external world) is also an effective method for controlling the mind. Withdraw your mana repeatedly as soon as your thoughts drift towards anything worldly.

Another method is to do *dhaaranaa* (holding your thoughts steady on one object), and also by thinking about only one object. The mind can be controlled by even sitting quietly with a tranquil mind. You can control your mind by cultivating the feeling of being a *drashta* (uninvolved observer). However, there should be no vasana in your heart.

What should you do if there is vasana in your heart?

I just told you about *abhyaasa* (practicing something; forming a habit). Only a mana that has no vasana can be brought under control by abhyas. A vasana can be cut away only by another vasana, and this is what we call mamatanubandhi dhyana.

Take a *dhaama* (place where Bhagwan did His divine play when He came in an Avatar) in place of the house you are attached to. Take a *nikunja* (bower) where Shri Krishna played His flute in place of your room. Take Radha-Krishna, Sita-

Rama, Gauri-Shankar in place of your loved ones. All these are Panthas, you know! If you are a Jain you can take a Tirthankar for your object of meditation. Take a *veetaraaga* (one who is free of raaga) Tirthankar.

You will have to develop prema for them. If you are a Buddhist, do the dhyana of the Buddha. If you are a Tantric (follower of the Tantra system of worship) do dhyana of your Gurudev who is the form of Shiva with Shakti. Narayana! What will happen then?

The face of your vasana will be turned towards a new direction. You will begin to relish the new object of your dhyana, and you will start getting *rasa* (pleasure) in it. The *upaasanaa* (loving worship) of Sita-Rama, Radha-Krishna, Gauri-Shankar, Laxmi-Narayana, Sambashiva, Shakti-Shiva are all done to destroy worldly desires.

Whatever-whichever object you feel mamata for, shift your mamata from that object and attach it to the *bhagavatvastu* (the object you feel is Bhagwan).

The sadhak now gets a glimmering of the Satya. Even so, many people get borrowed Gnan when they do *shravana* (listen to spiritual discourses). They hear high philosophy, not realizing that their state is not yet elevated to that level. You must gauge whether your Gnan is obtained from a book you have read, heard from your Guru, learnt by heart, or whether it is something you remember vaguely.

No. You just have to remove the impurities from your antahkarana. The treasure-house of Gnan is within you. This will become absolutely evident. A high tide of Gnan will surge into your life. All that needs to be done is to remove the impurities that sully your heart. You do not need to summon dhyana; nor do you need to summon Gnan. Gnan comes, as though you have used a strainer to sift it from the impurities in your antahkarana.

It is like when you watch a cinema you see men, women, houses, scenes of love and scenes of hate. How are they seen? If no film was placed in the projector here would be only light. The film we see is that of the vasanas in our heart. The inner light projects the film of our desires. If the film is negated or removed – meaning, if the *sanskaara* (subtle subconscious impressions), the emotional reactions etc are removed – all the names and forms are removed, the light of pure Gnan will then shine unobstructed. However, even this stream of light is by the *upaadhi* (superimposition connected to something) of the heart. Even here, a machine, called the *hridaya* (heart), is doing the work.

The *bhaava* (existence; presence) of the *prapancha* (interactive world) and the *abhaava* (absence) of the *prapancha* are both seen in the *hridaya*. The actual *svaroopa* (essence; true form) of the *Tattva* is not seen as either a *bhava* or as an *abhava*. The *sansaara* (world) is seen for a while and then its *abhava* is seen for a while.

Just think about this – is the *Atma* present in the *jaagrita* (waking) state or not? It is; but the *Atma* sees everything with the *upadhi* of the *de`ha* (gross physical body). The *Atma* is in all, and is separate from all.

Very well; is the *Atma* present in the *svapna* (dream) state, or not? It is present in the dreaming state, and it watches the *drishya* (that, which is seen) of the *mana*, through the *upadhi* of the *mana*. It is present and it is also separate. Similarly, when a person is in *sushupti* (the deep sleep) state, the *Atma* is present. And, it is also present when the *sushupti* breaks.

This means, the state of deep sleep and its breaking, the state of dreaming and its breaking, a person's being in *vyavahaara* (interaction in the outside world), and not being in *vyavhar*, are all *dvaita* (dualities). All *dvaita* is in interaction, whereas the *swarup* of the *Paramatma* is *taattvika* (pertaining to the *Tattva*).

This being the situation, when you wish to do *dhyana* you want that the *dhyana* that was not there one minute ago should come now, and stay in your heart for half an hour or so, and then go away!

One part in this is, when a person wants the *dhyana* to come into his *hridaya* and then go away after some time, he will not attain a state of deep meditation. This is a principle of *dhyana*. You may make a note of it.

I remember going to Bilvapur Station. I wanted to go to Shri Aurobindo's Ashram in Pondicherry. I had to change trains at Bilvapur, as far as I remember. We were told that the train to Pondicherry came in at five minutes past two at night. I had reached before ten o'clock. I spread out my cotton sheet on the platform and decided to sleep till then. Before sleeping I made a mental resolve that I should wake up at three minutes past two o'clock. My sleep broke exactly on time; the train came in two minutes later. I got up and sat in the train.

Now, just think – even though I slept soundly, the resolve I had made remained in a seed form in my mind. It continued to do its work. You can consider this resolve to be a hindrance to sleep, but had I not made this resolve, I would have slept on

and missed the train. My resolve weakened the soundness of my sleep enough to wake me on time.

Shaithilyaananta samaapattibhayaam.

Yoga Sutra 2. 47.

(Until there is a prayatna-shaithila, meaning, a weakening of effort.)

Similarly, when you sit to do dhyana with the thought of going to your workplace after half an hour or so, your resolve prevents your dhyana from becoming dense.

Thus, the first essential point in dhyana is that a bhakta should say, 'O Bhagwan, now I leave all my worldly tasks, and sit for Your dhyana. I have left the world. If You want, please make me merge into You forever. Then I'll not need to go back into this world. I have bid farewell to it before sitting down for dhyana.'

It is like a dying soldier who says, 'O my dear countrymen! May you always be happy! I am leaving this world and going to meet Bhagwan.' Your dhyana will be successful when you make such a firm resolve before sitting for dhyana.

In the days of the revolutionaries, Pundit Ramprasad Bismil had sung this song as he stood on the scaffolding of the jail in a village called Kakodi, near Lucknow. He was given the punishment of hanging because of his pro-independence activities. 'I am standing here, waiting to be hung. I am giving up this world, and going to meet the Paramatma.' This is the kind of firm resolve that is needed.

Now, dhyana can be done even if a person doesn't believe in the Ishwara, you know! The Buddhists don't believe in the Ishwara, but they do dhyana. They do dhyana without believing in even the Atma! They say, 'The *jagata* (world) is shoonya. The Ishwara is shoonya. The Atma is shoonya.'

The Vedantis have made caustic comments on this. 'You speak of shoonya, and you also say, "is"! *Shoonyamaaseediti broote*`..... We cannot eliminate our Self from the shoonya we know. A shoonya that is known will merge into our Atma.'

I will tell you a point about *tarka-vitarka* (argument-counter argument). The Jains said, 'No! No! The jagat exists. We put it side! And, because this jagat is *nitya* (everlasting) it has no Creator. The jagat is *syaata* (a possibility).' Syaata means, it may be real or it may be illusionary. We can say that it exists from one *ape`kshaa* (hope; need) and from another, we can say that it does not exist. We can say, 'I have no experience of the Ishwara.'

This is not a subject of experience; it cannot be experienced. However, the existence of the Atma cannot be negated. This is the kind of Atma that the Jains believe in.

The Buddhists make even the Atma shoonya. The Jains are *aatmavaadee* (of the opinion that the Atma exists). They accept the existence of the Atma. They cut away the question of whether the Atma is attached to karma (actions that create good and bad fruits in future), or unattached to karma. When they succeed in this, they become a *veetaraaga* (free of attachments) Tirthankaras (liberated Atmas).

If you want to do dhyana, give thought to the logic behind it. Narayana! We will first take the aspect that there is no matter in this world, and that it is made into multiple forms due to *karma* (actions). For example, a workman puts plastic into a machine and makes different kinds of toys. Another workman makes different items of iron. A jeweler makes different items from silver and gold. The *aakriti* (shapes; forms) created by karmas makes no difference to the Tattva of which they are made.

I place this question with samatanubandhi dhyana in mind. Copper was melted and poured into moulds made of clay, to make toys of different shapes. The same was done with brass. Tell me, did the *maati* (clay), copper, or brass change? Wasn't the difference only in the forms?

The karmas that create the different forms of the Tattva do not have the capacity to change the Tattva. The Jains believe this creation to be *kaarmika* (a result of karmas); *karmajanya* (created by karmas). The Buddhists believe that this world is karmajanya in interaction. The Poorva Mimansa and Uttar Mimansa, Naiyayika and Vaisheshik schools of thought also believe it to be created by karmas. However, this makes no difference to the sameness of the basic essence.

Therefore, Narayana! Now see what the method of dhyana should be. The method of dhyana will be that it is not right for you to wander restlessly. For the mana, what is in Mumbai is also in Calcutta, as well as in Europe and America. So why allow the mana to become *vyaakula* (anxious; craving things)? If your mamata causes distress, fill its stomach with your Ishtadev (chosen form of worship).

Me`re` to giridhara gopaala doosaro na koyee.

(Meera sang, 'Only Giridhar Gopal is mine; I have no other.)

Fill your mamata with Rama, with Krishna, with Shiva – whichever form of the Ishwara that is dear to you. People come and ask me, 'Who should I make my Ishta?'

I ask them, 'What is your ishta?'

Ishta means the object of your desire, what you really want. Who do you want? My brother, tell me who is the one you want; don't ask me!

This is what you should do if there is mamata in your heart; if there is vasana in your heart, andit *is* there, you know!

Apart from some highly elevated dhyani-Gnani and Yogis, everyone has some vasana or mamata in their heart. Do the dhyana of the Ishtadev. When you have *pre`ma* (love) for one, your prema for the others will be cut; and when you have prema for one, you won't be inclined to have hatred.

During the time you are thinking about your enemy, your Ishtadev – your Beloved – is not in your thoughts. A person who is filled with hatred is nobody's *pre`mee* (lover). He has no Devta (object of worship) and no Guru. Such a person has no wife or husband. A wife who is always thinking about her *sauta* (husband's other wife) won't have any time to give to her husband. She will be burning with jealousy for the other wife, even while she cooks his meal!

Thus, a person who has dvesha in his heart is not a premi of the Ishwara, and a person who has prema for the Ishwara cannot be a premi of anyone else. This is the *saamaanya* (general; universal) truth.

I told you to be *abhimukha* (turned towards) to the Atma. It is also a method of dhyana that we give up thinking about others and think only about the Atma. For this, it is essential that there is nothing in the external world that attracts your attention while you do dhyana.

There was a Mahatma who lived alone in a forest, but he felt very lonely. You people may not know that there are some Mahatmas who cannot live alone. So, this Mahatma kept a baby deer as a pet. The deer would rub itself against him when he sat for dhyana. Sometimes it would lick him. The Mahatma's eyes opened involuntarily. Thus, external factors draw the mind away from dhyana. They should be avoided. I am telling you about the mana.

If you keep a pet bird and sit for dhyana, its chirping will distract you. You have many pet birds and many pet deer and many pet dogs in your mana. They will not allow your mana to become *shaanta* (peaceful; serene). They will not let your mana get attached to the Paramatma.

It is only when the mana is *nirmama* (free of mamata) and *nirvasana* (free of vasanas) that it is *nirvishaya* (free of the objects of the senses). No person whose heart is filled with worldly attachments can be nirvishay.

There was a Mahatma at Vrindavan. He had a huge pot-belly; even bigger than mine! He was a short man. When he sat in Satsang (spiritual discourses or discussions) he would lean back, with his chin resting on his chest. He would start snoring; saliva would dribble down his chin. If someone asked him, 'Have you dropped off to sleep?' he would straighten his back and say, 'Oh, no! I had gone into Samadhi.'

Now, just as he believed his sleep to be a Samadhi, if you people do the same, your dhyana will be of no use at all. If you doze off and convince yourself that you did dhyana, may the Ishwara Grace you!

Pramaada (being neglectful) is not called dhyana. Both *nidraa* (sleep) and *pramad* are Tamo guna. If you are not able to gauge for yourself, ask someone to sit near you and observe you. Ask, 'When I sit for dhyana, am I taking longer breaths? Am I taking the support of a backrest? Does my head fall forward?' If any of these are happening, it means that you are under the influence of Tamo guna. It is not even Rajo guna (the mixed tendency that causes hectic activity and strong passions), leave alone Sattva guna (the lofty tendency that gives tranquility and right thinking).

Now, look; if you start practicing dhyana whimsically on your own, without proper guidance, it cannot be dhyana; it will certainly be *pramad*. If you start to do *svachhanda che`shtaa* (whimsical efforts), and your face moves, your hands move, and your body begins to sway, your activity is Tamo guna mixed with Rajo guna. This is also *pramad*.

Now, take the state of dhyana. Is your dhyana *sagarbha* (pregnant) or is it *nirgarbha* (empty)? The *vritti* (inclination) of dhyana is of two kinds. One is *garbhavatee* (a pregnant woman) and the other is *kumaaree* (an unmarried girl). The garbhavati vritti keeps one object in the *garbha* (womb) and refuses to keep

any other. All other objects are rejected; only one remains. This is a dhyana. It is a *tattvaabhyasa* (cultivating the practice of keeping only the Tattva in your mind).

Secondly, if any object does not remain stable, in your antahkarana, but races away, it means that you are *jaagrita* (awake; in the waking state), and there is no other object in your antahkarana; it is not that you are fast asleep and that is why there is no other object. Your state should be that you are awake, and yet your antahkarana contains no other vastu.

Very well; how do you remain like that?

Nirastam sarvasankalpaa yaa shilaavadavasthitih,

jaagrannidraavinirmuktaa saa svaropasthitih paraa.

Some *sankalpa* (mental resolve) rises in your antahkarana, and you sit, like a rock, without any thoughts or effort. There is none of the interaction that is generally a part of the waking state, no perception of sense objects, and none of the Tamo guna-like quality like deep sleep.

Someone may say, ‘Very well; you are established in your *svaroopa* (essence; true form).’ The bomb is yet to fall, my friend!

Now you are ‘*amanaskam mahaabaaho*’ – sitting absolutely *a-mana* (without your mana being involved). Now, the question is that you sit without being aware of the mana, like a *dhyanee baabaa* (a Sadhu doing dhyana). Where is Gnan in this? Your ‘mein’ (I) remains in your *de`ha* (gross body), and considers the shanti of the mana to be your shanti. Your ‘I’ believes the stillness of the body to be the stillness of your ‘I’. It believes the *nirvishayataa* (being free of the awareness of sense objects) to be its own *atyantaabhaava* (complete absence) of vishays in the antahkarana to be its own its own atyantabhava.

The question is, where is your ‘mein’ (I; Self)? Is it in the three and half arm-lengths of your physical form, is it in the *upaadhi* (superimposition connected to something), of your antahkarana, the upadhi of deep sleep, or Maya-Prakriti (the Ishwara’s powers of illusion-Creation; Nature), or has it become one with the *ananta brahma* (infinite non-dual Brahman that is the Atma and the substratum of all that exists)?

If you want to merge dhyana with Gnan, where is your ‘I’? There is a *pe`hchaana* (distinct sign; way to recognize) of this.

What is the pehchan?

I had asked a Mahatma, 'Maharaj, my body refuses to become still.'

At that time, he was in a mood for Gnan, not dhyana. There are different moods – the mood for dhyana is separate, and the mood for Gnan is separate. The Mahatma asked me, 'Why are you not worried about why flies and mosquitoes fly here and there, settle somewhere, and fly off again? Why are you worried about the restlessness of your body?'

Then he explained, 'A person who tries to bring a state of dhyana in his antahkarana or his body, will have to find out where his 'I' is. Just give some thought to this.'

This is called Gnan, you know! If you have listened to Vedanta with love in your heart, understand this. And if you haven't listened to Vedanta, let it go. Concentrate on dhyana alone; don't talk about Gnan.

Where is the difference between dhyana and Gnan? Dhyana is when you are established in one *shareera* (body), holding on to one mana, and wanting to keep it in one particular state.

You stop the *drishti* (vision) of the *drashtaa* (one who sees), and say, 'Look, my girl, the raaga-dveshas all pass before you. Don't place the *vara-maalaa* (garland a maiden places on the man she accepts as her husband) on any of them.' When a drashta sits with his drishti on his lap, it is called dhyana. And, when he understands that everything that passes by is an illusion – no matter who, or what it is – that is called Gnan-drishti.

One is dhyana-drishti and one is Gnan-drishti. And you need to know which your 'I' is established in.

Narayana! Be alert in the way you behave. That is called Dharma. And, make sure that your thoughts and aspirations are pure. Then, connect them to your Beloved. And your mana will become Goloka (the divine realm of Shri Krishna). It will become Vaikuntha (the divine realm of Bhagwan Vishnu). Train your mana, and make it Vrindavan. Let Shri Radha-Krishna frolic in it. See Kailash in your dhyana, with Gauri-Shankar seated there. See Laxmi-Narayana in your mana. See Sita-Rama seated in Ayodhya. This is to deliberately establish your Ishta in your dhyana.

This is called *bhagvat-leelaa* (the divine play of Bhagwan). And, to deliberately make your mana *shaanta* (at peace) is called Samadhi. This is *sushupti* (the deep sleep state). Take your mana carefully into a state that is like the deep sleep state. To take your mana into the state you want is Samadhi, and to take it into a *svapna* (dreaming state) is Bhagwat-Leela. And, to be watchful in your behavior is Dharma.

Dhyana in Dharma, dhyana in prema, and dhyana in shanti. And – where is *aatmaaraama* (the Atma that is not separate from Rama)? The Atmaram is in all three, and also separate from all three. It is the Atma that we have to recognize. Gnan is of the Atma.

I will tell you about this someday. Just now there is the *graahya samaapatti*, the *grahana samaapatti*, and the *griheetra samaapatti*.

There are three *bhe`da* (distinctions; differences) in dhyana.

1. Jagridvat dhyana
2. Svapnavat dhyana
3. Sushuptivat dhyana

The grahya samapatti means to become engrossed in what you are aware of.

The grahana samapatti means, there is nothing to catch, no catcher, and to let go of the thought of both the catcher and that, which is caught; and to become established in pure awareness.

The griheetra samapatti means to sit established in the self-effulgent Atma that is the illuminator of everything, and is our swarup.

To sit within our Self is griheetra samapatti. To sit in what is seen is grahya samapatti. And, to catch the grahana-vritti (the inclination that grasps) that links both and sit is grahana samapatti.

I will tell you more about dhyana tomorrow.

Om Shantih! Shantih! Shantih!

The *dhaatugata* (of the root; elementary) meaning of the word dhyana is different, and the *pratyayagata* (commonly accepted) meaning is different, you know!

The word dhyana includes both, because *dhyai* is the *dhaatu* (root) and *ana* is the *pratyaya* (implicit belief). *Dhyai* means *chintaa santaana parampara* (the traditional result of deep thought). *Dhyai chintaayaam* – to do *chintana* (give deep thought) is *chintan*. *Chintan* is dhyana.

Pratyaya, however, means *karana*. *Karan* means, an instrument. Dhyana is that, by which *e`kaagrataa* (concentration) comes into the *chintan*. That means, *chintan* does not mean dhyana. The *saadhana* (method) by which the mind gives profound thought to a single form alone, is called dhyana. '*Dhyaayati ane`na*' – that, by which dhyana is done.

Now I am telling you the *vyavahaarika* (interactive) form of the word dhyana. I had gone to a Sant (a Mahatma with no worldly considerations). He asked me, 'Do you understand the meaning of dhyana?'

'No, Maharaj.'

You are all big people. You understand what dhyana means. At that time I did not understand what dhyana is. So, understand first, the meaning of dhyana in common parlance.

Dhyai dhaatu means *chintan*, and *ana* is the *pratyaya*, meaning, the instrument by which *chintan* is done. That means, dhyana is the instrument for deep thought, the method of deep thought. The *sadhan*, by which we automatically continue to give deep, unbroken thought, is dhyana.

So, when I went to the Sant, he said, '*Tavajjuha deejaye*' (pay attention to dhyana).' Urdu was used in common parlance in those days. *Tavajjuha* means dhyana, it means *khayaala* (thought), it means *surata* (memory).

The Marwaris here phone each other every morning and ask, 'What is your dhyana? What is your khayal?' Note the usage of the word dhyana here. (It does not mean meditation; it means estimate or guess.)

We spiritual people give more importance to the grammatical meaning than the *prakriti-pratyayagata* (natural-instrumental) meaning of a word. It is a basic system of ours that the meaning of a word arises along with the word itself. This is our *bhaarateeya* (Indian) manner, you know! It is not a European or American method. It is not a method of Western Science. According to them, we see a color and give it a name like red or blue or black, so that people can identify it when anyone uses that name. A word is chosen as a symbol for identifying an external object. This is the method of Western science. For them words are only symbols. You can choose any word from the letters of the alphabet.

People who discover new things often have their discoveries named after them. This road was called 'Ridge Road' earlier; now it is called 'B.G.Kher Marg'. The road is the same but the name has been changed.

I want you to understand the *bhaava* (feeling) of the *paddhati* (method; style) that is accepted in our *sanskriti* (tradition). You may use words as symbols to identify external objects, but the names that are given to inner objects after due consideration, cannot be decided by mutual consultation. I have experienced an object in my *antaraatmaa* (the Atma within). How can that experience be expressed?

Someone may say, 'Come, let us discuss this point, about what you have experienced and what he has experienced.' No other person can understand a name given to something that has been experienced by someone else. The name given must be based on what was experienced within. Now, when the name based on an inner experience comes up, it cannot be a symbol based on anything in the external world.

Our ancient Rishis gave extensive thought to this subject. You will not be able to get this knowledge in any other country – not in Europe, nor in America, nor in Germany, nor in Tibet!

The person who has the inner experience will also experience its name. 'What is this experience?'

'*Anubhooti-vishe'sha*' means that one experience is different from another, and both are different from the third. Then, you will have to make a list giving numbers to the different experiences. *Anubhava* means, to experience, and *vishe'sha* means distinctive, different. Thus, the special quality of an experience is known simultaneously

Autpattika shabdasya arthe`na sambandhah.

(The relationship between a word and its meaning is born simultaneously.)

Our *meemaansaka*, the *maneeshee*, the great thinkers of ancient times say, ‘*Meemaansaa poojita vichaara vachanah*’ (that, which is said by the people who have given deep and superior thought to these subtle and complex matters) – that, if there is a difference between the first experience and the second experience – between the *shaanti* (quieting of thoughts; inner peace) of the first and second *vritti* (mental inclinations; thoughts); and the combinations in them, different names should be kept for them. The rising of a *vritti*, the *mishrana* (mixing) and the shanti of the *vrittis* will be different. Therefore, it is necessary to keep separate names to distinguish one state from another. The Sanskrit for this is, ‘*Na lagati iti alaga*’ (that, which does not mingle with another is *alaga* = separate).

Thus, as we keep names like white, red, etc to distinguish colors, and use alternatives like *shve`ta* (white), *rakta* (red), etc we also keep names for clarifying the different *vrittis*.

How is this done?

Every difference comes with its own characteristic, the way roses can be pink, red, white, or yellow. Each difference has a *vishe`shataa* (distinct quality), and it has a *dhvani* (sound) as well.

Every vibration or pulsation has a *dhvani*. I am sure that you know this. It is absolutely scientific that a vibration creates some sound waves. And, if there is a sound wave, there has to be a vibration. Therefore, since *vrittis* have *kampana* (pulsation), there is a sound, and where there is a sound in the *vrittis* there is a name.

Kaaryam yatra vibhaavyati kimapi tat spande`na saha vyaapakam,

spandashchaapi tathaa jagatsu viditah shabdaanvayi sarvadaa.

Whenever there is a *kriyaa* (action; movement) there will be a *kampana* (vibration), and *kampana* always creates a sound. *Vrittis* arise and subside, and a sound accompanies this, too. Our Pundits of Sanskrit grammar, and our highest thinkers and poets, as well as the principles of the *reeti* (method; manner) believe. ‘*Vaagarthaaviva sampriktau*’ – the word and its meaning arise together.

The first shloka (Sanskrit verse) in Kalidas' famous work, Raghuvansha, says that the *vaak* (speech) and *artha* (meaning) are always enjoined.

Now, try to understand the *sangati* (connection) of dhyana and *shabda* (sound; a word). Which word do you want to attach to which dhyana? The different *sampradaaya* (Sects; religious traditions) we have, have their own mantras. What is the connection between these mantras and dhyana? To understand this you have to understand the form of the vritti (inclination) of the dhyana, and the kind of kampan and dhvani it has. The kampan and dhvani (vibrations and sound) are called 'mantra', you see! Kampan and dhvani are present in every sound.

There was a renowned exponent of Indian vocal classical music. Her name was Tarabai. She was invited to perform in Paris. A plate containing talcum powder was placed in front of her. She began to sing a *raaga* (composition of specific notes with rules about the ascending and descending order that creates a specific effect) to the accompaniment of a veena (stringed instrument). The raaga created a kampan that stirred the powder, and a figure was formed in the dish. It was a figure that represented the name of the raaga she had sung. The combined vibrations created by her voice and the veena caused this particular form to be formed in the powder!

All of you would be aware of the fact that space ships sent to the moon are controlled by radio waves sent from the earth. This cannot happen unless waves have an effect. I saw this in a Japanese toy. It was a battery operated toy bus, with an aerial on top. It understood only two English words. It started when someone said, 'Go', and stopped when someone said 'Stop'.

What does this mean? It means that words contain a subtle power of their own. When words are uttered, the parts inside our body get an *aaghaata-praghaata* (shock or push – reaction to the shock or push), *kriyaa-prakriyaa* (action-reaction) that enables us to create inner instruments, and induce changes in them.

I speak of this because the name of *vyaakarana* (grammar) came up, that the uttering of a word results in kampan, and the kampan has a dhvani, and the dhvani has an internal effect on us.

Therefore, dhyana is not merely based on a *pratyaya* (belief) or *dhaatu* (root). Listen to the etymological interpretation of dhyana – *dhee + aan – dhiyam aanayati, iti dhyaanam*. 'Dhiyam aa nayati.' Even if you keep 'aa' separate, as a

prefix, and even if you attach it to '*aanayanaya*', it remains '*dhiyam aanayati*' – that, which brings us what we meditate on.

Dhyana spreads out in all directions in search of Gnan, and brings our *abheeshta* (desired) buddhi to us. That is why it is called dhyana. *Dhiyam aanayati. Dhiyam aa nayati.* It brings to us what we want. It gives eyes to our buddhi. Take '*aana*' to mean *nayana* (eyes). That, which gives vision to our buddhi is called dhyana – *dhiyam aanayati iti dhyaanam.*

And the meaning of dhyana based on *prakriti-pratyaya* (nature – belief) is, *dhyaayati ane`na* (removes everything apart from the object of our dhyana). This is written by the great grammarian Panini.

Very well; the meaning of the word dhyana is understood to be that, which develops our buddhi. The subject of words has come up. I will tell you again about the incident of my childhood. The Sant had gone to told me that there are four vastu (objects) in the body.

1. *Pindade`sha*
2. *Brahmaandade`sha*
3. *Maayaade`sha*
4. *Vishuddha-chaitanya de`sha.*

Please proceed from the external to the internal.

The Pindadesha is what remains within the sac of the skin.

The Brahmandadesha is what remain within the sac of the skin, and has a connection with the *panchaatattva* (the five elements, earth, water, fire, air and space). For example, the space within the body is connected to the space outside.

The Mayadesha is absolutely close to the Atma, from the viewpoint of *aatmadrishti* (the viewpoint of the Atma).

The Vishuddha-chaitanya desha is *agama* (incomprehensible), *alakha* (invisible), *apaara* (infinite). Dhyana cannot enter here.

The Sant told me that the sound 'OUM' is Vedic. It purifies the Pindadesha. This is what he said, you know! Please don't connect me to what he said. I have equal respect for all the *mata* (schools of thought) and Acharyas (the Masters who founded the different religious traditions of the world). My view is that any Acharya – Indian or foreign; Vedic or a-Vedic (who don't accept the opinion of the

Vedas) – who have had an experience of the Param Tattva (Supreme Essence) is a Brahmaid (knower of the Brahman) – '*brahmave`da ahi brahmavit taakee baanee ve`da`*' – a person who has recognized the Brahman is a knower of the Brahman, and his words are called the Vedas.

Bhaashaa athavaa sanskrita karata bhe`dabhram che`da – whether it is in *bhaashaa* (the local dialect) or in Sanskrit, the purport of the Vedas is that it cuts away the *bhrama* (false understanding) in our hearts, that *bhe`da* (separateness) is real.

The Mahatma told me, 'Create the dhvani – Om, Om, Om – which is filled with the Vedic *sanskaar* (subtle subconscious impressions). You can do it in the Mooladhara, Swadhishtan, Manipurak, Anahat, Vishuddha, Agna Chakras, and also in the Sahasrara. Produce this dhvani of Om. The kampan caused inside the Pindadesha will be such that the powers hidden in the three states of waking, dreaming and deep sleep will be revealed.'

Then he said, 'Om Rama, Om Rama, Om Rama.'

I am telling you something about his Pantha. What happens when 'Rama' is uttered? The word Rama is filled with the Agni Tattva (the essence of fire). Just as a piece of wood merges into the earth and water after it is burnt to ashes, the Agni that is Rama – the *raamaagni* – burns the *vishe`shataa* (distinctive qualities) of the Pindadesha to ashes and makes it merge into the *panchaabhoota* (the five elements) – the Brahmandadesha.

What comes after that?

He said, 'So-ham. Om Rama Soham.'

It is not that you have to start practicing what I have just told you! I am trying to explain how the different Panthas have their own methods of dhyana. When I was still in my teens I had studied the methods of doing japa and dhyana of some 125 Panthas. I speak of them occasionally when they come to mind. Please don't think I am giving you *deekshaa* (formal initiation) into them, or telling you to do the sadhan they follow!

'Soham' is in the Mayadesha, because in this, the sadhak practices meditating on the oneness of the *paroksha* (unseen) Parameshwara, and the *aparoksha* (known through a direct experience) Aham (the 'I' that is the Atma). In this state, there is neither Pinda (the individual body) nor the Brahmanda (the universe). In this, the

jeevaatmaa (individual soul) – the Aham – has let go of the Brahmanda, and both have become one in the Mayadesha – the realm of *kalpanaa* (imagination). This is Soham. Therefore, ‘Om Rama Soham’ – Rama is the Brahman that is also my Atma. This is *prateekaاتمaka* (symbolic), you know!

And, what comes after this?

After this is the Vishuddha-chaitanya, in which there is no Maya, no Brahmanda, and no Pinda. There is no Soham, no Rama, no Om. It is a *vishuddha* (pure) *chaitanya* (consciousness), but don’t jump to the assumption that it is filled with a dense darkness! It contains no darkness, no unknown vastness. The meaning is that you interact in this world without having the feeling of being a Pinda (individual body), or a Brahmanda, or Maya. You identify with pure consciousness. The give and take of the chaitanya, the speaking of the chaitanya, the listening of the chaitanya, the walking and seeing of the chaitanya, and the being seen of the chaitanya – all interaction is the form of pure consciousness.

This Vishuddha-chaitanya takes on the form of Maya at its own whim. It is the independence of the Vishuddha-chaitanya that it is *maayaa-roopa* (the form of Maya). It is the Brahmanda-roopa. It is the Pinda-roopa, and, no Ishwara, no Maya, no *jeeva* (Atma attached to a body; an individual soul), no *jagat* (gross physical world) exists, that is separate from this pure consciousness. It is called *Shaivaagama*. Nothing exists that is separate from the Vishuddha-chaitanya that is the form of the Atma.

Bhoktaiva-bhogya-bhaave`na sadaa sarvatra sansthitah,

te`na shabdaartha-chintaasu na sa shabdo na yah shivah.

The *bhoktaa* (one who enjoys or suffers) is present in the form of the *bhogya* (that which is enjoyed). Bhokta means the Atma. Who is the bhokta of this rose? Isn’t it you? You are the bhokta when you experience the fragrance through your *naasikaa* (nose). The principle here is that you are the bhokta of the fragrance; it is you who enjoys the fragrance. You are the bhokta and the *kaarana* (cause) of bhoga (the pleasant experience of smelling a rose). You are the mana. You are the nasika. You are the fragrance, and you are also the rose.

Not only this, the entire Creation that is seen as the form of the bhogya is the swarup of the Atma-bhokta (the Atma that is the bhokta). Nothing exists except you. This is the oneness of the Atma and the Ishwara.

And, the Dvaita Vedantis (believers of the principle of the Atma not being separate from the non-dual Brahman that is the substratum of all that exists) say that all this is true, but it is a *vivarta* (variable; an illusionary form that is perceived), because there is no *vikaara* (deterioration; distortion) in the chaitanya. It can only appear as jada. It can only seem to be insensate matter.

Om Shantih! Shantih! Shantih!

It is a fact that if you stay in an unmoving position, and press the nail of one hand with the nail of the other hand, and are careful to maintain the pressure, your mind will be focused on this, and it will not stray.

It is something very surprising, if even our Satsangis (those who attend Satsang regularly) cannot understand this. This is a very basic method to keep the mind focused on one object.

To hold the tongue suspended in the cave of the mouth, or place your foot firmly on one spot and maintain your balance, or keeping the pupils of your eyes unmoving are also simple methods anyone can use, to keep the mind focused.

I will now tell you about an ancient method of doing dhyana. It is a method given in the Rig Veda, in our Upanishads. Do you want to break off the association with the objects of this world? These are two different things. You are to break the *sansarga* (association) with worldly objects.

This is my handkerchief. It is a very good handkerchief, and it should remain with me. What is this? This is sansarg. It is called *sansargaadhyasa* (a superimposition that connects you to the handkerchief).

And, you are not even aware that the handkerchief exists. I am explaining this in the true style of the Vedas. All the dukha you experience for the sake of the handkerchief – if it gets lost, is stolen, or accidentally exchanged with another – what happens? ‘You take my handkerchief and I will keep yours.’ Handkerchiefs can be exchanged, like lovers exchanging rings!

This is sansarg. It is *sambandha* (a relationship; connection). The Ishwara does not give dukha to anyone in this world. Prakriti (Nature) does not give dukha to anybody. It is the feeling of association, of a relationship, that is the cause of the dukha.

I used to go and sit at the Manikarnika Ghat in Kashi (Varanasi). The people of Kashi say that there is not a single minute in twenty four hours when some funeral pyre is not burning. I lived in Kashi during my student days. I would watch from the terrace. I have lost count of the number of bodies I have seen brought there. It was only when I saw anyone who was known to me that I felt sorrow at

that passing away. I felt no dukha if the person was not known. Where did the dukha come from?

Did my dukha come because someone had died? Was it caused by the burning of a dead body? No. The dukha came because of my association with the person who had died.

Very well; one man took away my handkerchief. I understood that he had stolen it. When I saw him again I felt dukha. Another man gave me his own handkerchief very affectionately. When I saw him again I felt happy. Thus, the relationships and associations in our life keep giving us sukha and dukha.

Now, if these relationships can, somehow, be cut away, the dhyana that is free of worldly connections will be of a different kind, and the dhyana that is hampered by objects will be of a different kind.

We can cut away *sambandha* (connections) by *tyaaga* (giving up, renouncing), the way Sanyasis (monks) renounce everything worldly. We can cut away the sambandh with outer tyaga, but this will work only if it is an external sambandh. Sambandh gives dukha in the heart. The vritti of sambandh gives dukha. The *manobhaava* (emotions: feelings) give dukha. That is why it has to be cut from within.

Fifty per cent of the worldly sambandh can be cut away by Dharma-adharma (the principles of Dharma and that, which is contrary to Dharma). It is adharma to attach yourself to things that Dharma does not sanction. It is like black money. If you don't believe that that some of your wealth is black money, I have no right to call it black money. Let the Government decide!

However, where you are attached to black money, or a lady who is not your wife, Dharma will cut it away. If you are attached to wealth that belongs to another, Dharma will cut it away. If you are connected to *dushkarma* (wrongdoing) Dharma will cut it away. You see, this is our *dharma-maryaadaa* (ethical framework).

Now, when we go within to cut away sambandh, three types of sambandh come before us. This has its own calculation, you know! It is absolutely mathematical. Don't think that it is only written in books and can be read. If you ever give your attention to dhyana, you will understand the calculation.

Now, see – this is where dhyana begins.

A second sambandh is needed to cut away the first. If a thief starts sitting with you, go and sit beside a policeman. The thief will feel apprehensive that you may tell the policeman that you suspect him to be a thief.

But what if you accept goods from the thief? Then the thief will become more friendly with you! He will think, 'I am a thief, and this man is accepting good from me, so he is also a thief. If he is friendly with a policeman, he may be able to save me if I get into trouble with the police.'

So, to use one sambandh to cut another is one method for removing dukha.

A gentleman used to come to me. The problem was that he would just not leave! He would sit for hours – four hours, six hours, even eight hours! He would have his meals at the Ashram and even take a nap, but he would not leave. It became a nuisance, but I could not tell him to go because I did not want to hurt his feelings.

Then, I heard about a quirk he had. He was strongly averse to the presence of one of the Mahatmas who lived in the Ashram. This Mahatma had a very repulsive appearance. His face was covered with pock marks and he had a peculiar growth on one eye. I observed that as soon as this Mahatma came to my room, the man would get up and go away. Thereafter, whenever the man overstayed his welcome, this Mahatma was sent for. I did not even have to call him; the people close to me did the needful!

Thus, *samabandhaantara* (changing an association) is a very good way of becoming free of a relationship!

Then there was another gentleman who would also just not leave. His quirk was that he did not like me to read a newspaper while he was with me. As soon as I picked up a newspaper, he would get up, saying, 'Swamiji, you read the newspaper; I am going.'

There was a third gentleman who reacted in the same way to the radio! As soon as I switched on the radio, he would get up and leave! This is called *sambandhanantara*.

You need to summon a superior object into your heart, to push out the undesirable objects.

*Tvame`va maataa cha pitaa tvame`va tvame`va bandhushcha sakhaa tvame`va,
tvame`va vidyaa dravinam tvame`va tvame`va sarvam mama de`va-de`va.*

(You are my mother and You are my father. You are my brother and You are my friend. You are learning and You are wealth. You are everything; You are the object of my worship.)

If you do not believe in the Ishwara you can call a *veetaraaga* (one who has overcome personal considerations) Tirthankar Mahatma, or any other Mahatma, into your heart. Call your Gurudev. Narayana! Let some superior object shine in your *hridaya* (heart) as a sambandhanantara.

Another method is to use *vive`ka* (discrimination; separate the eternal from the transient). Vivek is to separate the object you have attached yourself to from your true Self.

Just use discrimination. Did the Ishwara bind you at birth to the one you feel you are bound with? He tied no knot that tied you two together when you were born. It is a weakness of the mana to feel so tied to someone that you cannot let go of him even if he continues to give you dukha. So, do vivek – is he yours or not?

Very well; even in this there is a point to be reflected upon. If it is money or a house, or some possession that is causing you dukha, and you continue to feel, 'This is mine', it is not the fault of the poor object. The object does not consider you 'mine'. It is you who thinks, 'this is my money'. It is a one-sided love, like a *papeehaa* (cuckoo) who keeps calling to another who does not respond. You have become a cuckoo of money. Narayana! You have become a *chaataka* (cuckoo) of Coca-cola, wanting to drink Coca-cola every day. The prema in this is from your side only. Neither does Coca-cola love you, nor does money love you.

Therefore, use vivek and tell yourself, 'This is a belief of my mana. I am giving it up. I have no sambandh with this.'

And, if your sambandh is with a person, it is from both sides; it is reciprocal. It is a mutual attachment. The result is like a dog having puppies. I have spoken on this several times.

Thus, vivek is essential for cutting away a reciprocal relationship. When did this sambandh begin? How deep is it? And, how long will it last? He is bound to leave you one day; or else you will leave. There will be *viyoga* (separation; parting) and death, and perhaps, a betrayal of trust. So use vivek to see how long it is possible for any two objects in this world to stay together in Nature.

Prakriti (Nature) is *sambandhasheela* – its nature is to make relationships. It keeps changing, and therefore, no two things in Prakriti can remain enjoined. Furthermore, the Atma is *che`тана* (having consciousness) and Prakriti is *jada* (lacking consciousness). The Atma can never be attached to any jada object. Use vivek to separate yourself from that, which is jada.

The Gangaji flows on. Sometimes a corpse flows by and sometimes bunches of flowers float by. You sit on the bank and watch, indifferent to both.

This vivek is a *tatastha drishti* (an impartial attitude). Vivek drishti – the viewpoint of vivek – cuts away *sambandha-adhyaasa* (the superimposition of an imagined relationship).

1. Sambandh adhyas is cut away by sambandhantar. Develop a relationship with the Ishwara, and cut your relationship with this world. This is one method.
2. Be established in your swarup. Just watch all that happens. There is no need to do anything. No need to lift your hand, or walk to any place. There is no need to use any instrument. Just watch what happens in the *dhaaraa* (flow; stream) of Prakriti.

So many cars pass by on the road. People whose houses stand on the main roads know that hundreds of cars speed by in minutes! Do you see the numbers of any of the cars? Do you see who is sitting in them? Do you see the makes of the cars? You don't. They move past – let them. There is a *vive`kamoolaka* (based on vivek) *tyaga* (giving up, renouncing). The fact is, dhyana is done to give the capacity for tyaga.

Let the sambandh with the *anishta* (undesirable) be broken. Let the mana not be inclined towards anything worldly. Develop a sambandh with another, for the purpose of giving up your undesirable sambandh, using vivek to detach yourself from the objects of this world. This is the second method.

3. I will tell you a third method. The method is that you become unaware of the sambandh that makes you *dukhi* (sorrowful). You do not need to block or destroy the object. Don't put a 'No Entry' sign on the road, to stop the traffic.

Moondein aankhi katahoon kou naahein.

(Ramcharitmanas. Baal Kand. 279.8)

(If the sight of someone irritates you, shut your eyes and you won't see anybody!)

There is an Ashram at Vrindavan that has Raas-leela (a drama depicting the divine dance of Shri Krishna with the gopis). Earlier they had it every day, but now they have it only during the months of Savan (in the monsoon) and Falgun (Spring). A lady used to go to watch the Raas-leela. She was indeed very beautiful. She came to me and complained about a man who stared at her when she went to see the Raas-leela.

‘How do you know that he is constantly looking at you?’ I asked. ‘You go to see the Raas-leela; how do you know what other people are doing?’

‘Swamiji’, she said, ‘My eyes turn to him and I see him staring at me.’

‘Don’t try to stop his eyes,’ I told her. ‘Stop your eyes from straying towards him.’ What is the purport of this?

Moondein aankhi katahoon lou naahein.

So, the point is, do not have any sambandh with the *prapanchaa* (interactive world). The second point is, see everything with a *tatastha bhaava* (neutral feeling). And, the third point is, block the *vritti* (mental inclinations; thoughts).

What is the name of these sadhans?

To create sambandhantar is Bhakti, you know!

To become tatastha is Vivek-Gnan.

To be unaware of others is Yoga. It is Samadhi.

These are the three sadhans for severing worldly connections. They remove the *sansargaadhyasa* (the superimposed feeling of worldly relationships). In the language of Vedanta, this is called ‘sansargadhyasa’.

After this comes *arthaadhyasa* (the superimposed feeling of having worldly riches). Sansargadhyasa means, ‘This handkerchief is mine’.

Then, ‘This handkerchief is not mine, but it exists. I have no connection with it; it is true that I am separate from it. If I go into a Samadhi I will not even be aware of it.’

However, the handkerchief does exist. It will be seen when the Samadhi breaks. If it is a good handkerchief, there will be a desire to obtain it. And, if nobody else claims it, a mamata will develop for it, that ‘it is mine’.

So, Narayana! If any other object continues to exist for you, your sansargadhyasa may be broken, but the arthadhyasa will not be broken. Arthadhyasa means a vastu, an object of this external world. This is where Vedanta is needed. The work of Gnan begins.

Dhyana achieves three things.

1. Doing the dhyana of the Ishtadev cuts away worldly connections.
2. Vivek is the Gnan acquired by using discrimination. It detaches you emotionally from the external world.
3. Samadhi makes you oblivious of the external world, but the *bhraanti* (mistaken understanding) that worldly objects are real, is not removed by dhyana.

The Gnan of the principle of the Upanishads – which is the real Gnan, Brahmagnan, the Paramartha (supreme) Gnan, the *advaya* (non-dual) Gnan – is needed to progress on the path to enlightenment.

Very well; are these different kinds of dhyana helpful in obtaining Gnan, or not?

Yes, they are. If you wish to do even this, the vivek-Gnan is more effective than the sambandhantara dhyana, because it is *drashta-pradhaana* (depending on the drashta – the one who sees). I have no objection to saying this.

And, the *apranteeti* (lack of perception), *abhaana* (lack of awareness), state of Samadhi is established in the *adhishtana* (substratum, the Atma, which is not separate from the non-dual Brahman), and therefore, it is more *antaranga* (at a deeper level). So, to sit in a Samadhi also means to be very close to the adhishtana.

And, to keep yourself *tatastha-kootastha-drashtaa* (the unconcerned, unaffected witness) is closer to the *tam padartha* ('tvam' means you, the Atma. Padartha means substance). It is not the *shuddha* (pure; unadulterated) tvam padartha. Nor is Samadhi the shuddha tat padartha ('tat' means, that, the Brahman that is also the Atma). The *akhandam* (unbroken; eternal) *advaya chaitanya* (non-dual consciousness) – in which both the Tat padartha and the tvam padartha are imagined – is the Gnan that cuts away arthadhyasa.

There is a point even beyond this. Arthadhyasa is present. Artha (material success; wealth) exists, and arthadhyasa happened, didn't it?

This is called *gnaanaadhyaasa* (the feeling that you have attained Gnan); this is not arthadhyasa. There is another vastu (object) in Gnan. Its existence is in Gnan, and the sadhan of its *nivritti* (removal) is also in Gnan. The *svayam-prakaasha* (self-effulgent), *adhishtaanaabhinna* (inseparable from the substratum) Gnan is the Paramartha. One is Gnan about some other, and one is Gnan-Brahma (the Gnan about the Brahman), like knowledge about a handkerchief! Someone may say, 'If Gnan about the Brahman is just like knowledge about a handkerchief, then there will be the Brahman and there will be Gnan.'

No. Vedanta explains that Gnan is the swarup of the Brahman.

Now, make a grading of the levels of dhyana. You will want, just as you are the biggest trader in the list of traders – or the head clerk in your department, or the senior most officer of the factory – that you should catch that, which is the best in the sphere of sadhan. I ask you to never make that mistake!

Narayana! I am warning you to make you alert about this. This is not a place where you try to grab the biggest profit. In *saadhanaa* (effort for spiritual progress) the method is not to say, 'I will do the sadhan that is the best. I will not sit in a state that is not the highest. I want the best vastu there is!'

Recognize the state of your *chitta* (mental inclinations; mind). Is *adharma-vaasanaa* (the desire to do something that is contrary to Dharma) stronger, or is Dharma-vasana stronger in your heart? If adharma-vasana is stronger, you need to increase your vasana for Dharma. If Dharma-vasana is stronger, increase your Ishta-vasana. And, if you have Ishta-vasana, be *tatastha-kootastha*, and observe your thoughts and emotions.

If your *tatastha-kootastha drishti* (a viewpoint that is impartial and does not affect you) is strong, let it become *aprataeka* (not perceived) for a while. Then, one nudge from Vedanta will be enough for you to obtain true Gnan.

However, if you try to establish yourself in a state that you do not have the capacity to reach or stay in, your vasanas will repeatedly dash you to such a position that you will acquire a bad name. Moreover, you will put a black mark on Vedanta. You will besmear the reputation of Bhakti. People will say, 'Oh! He has been going for Satsang for years. He seemed to be such a great bhakta, yet he is dishonest in his business dealings!' This is how people talk. Immoral or unethical

behavior in someone who projects himself as having lofty aspirations is despised by society.

What is the result of this?

People will say, 'Satsang does not have the capacity to remove faults. Bhakti does not have the strength to make a person ethical. Vivek is unable to prevent a person from being unscrupulous. Not even Tattvagnan has the power to free a person from the faults inherent in him.'

What then?

You could not attain a state of making your antahkarana (fourfold mind compose of the *mana* = emotional mind, *buddhi* = intellect, *chitta* = mental inclinations, and *ahankaara* = the subtle pride of individuality) pure, and you will make other people turn away from even trying to obtain Gnan.

People will say, 'What is the use of being a Gnani when we remain as we are, with all our faults intact? Why should I try to be a bhakta if bhakti does not make my heart pure?'

Such people are like Kumbhakaran – they do not evolve spiritually, and they prevent others from trying to evolve!

Therefore, if you wish to do dhyana, please take the trouble to grasp its *krama* (serial order of progress), its *shailee* (method; style). Narayana! Accept the sadhan that is appropriate. Accept the order of steps in the correct order. There is no risk of fall when you proceed in the right way.

If you try to fly – it is possible that you will not even reach the level you could have attained, and you will fall lower.

That is why the right method of dhyana should be learnt individually, and then done diligently.

Om Shantih! Shantih! Shanti!

Atha dhyaanam vyaakhyaasyaamah. (Now I will explain dhyana.)

‘*Athaato dhyaana-jignaasaa*’ cannot be a *sootra* (aphorism), that, ‘we now have a *jignaasaa* (wish to know) about dhyana’. A person who wants to do dhyana will naturally want to know about it!

If you say that jignasa means *vichaara* (to give deep thought to something), so it means giving deep thought to Gnan, then the answer is that dhyana is something that is done. Vichar is not needed for doing dhyana, because dhyana is done as per the instructions given by the Guru. You don’t have to give deep thought to it.

The day before yesterday it occurred to me that it is better to explain about dhyana from the very beginning. It is as though *amrita* (the elixir that bestows immortality) is hidden in your antahkarana. The Puranas describe the churning of the *ksheera-saagara* (the milky ocean), and how amrita emerged from the bottom of the ocean.

How does amrita arise?

You know it – it is from the *manthana* (churning) of the ksheera-sagar. Your antahkarana is also a vast sea of *saatviktaa* (the quality of the Sattva guna that gives right thinking and peace). Sattva is pure, and milk is also white. Therefore, the whiteness of your pure antahkarana has to be churned for the *dhyaanaamrita* (the amrita of dhyana) to manifest.

How will the amrita rise, by the manthan of the ksheera-sagar of your antahkarana? Amrita rises in the ksheera-sagar; not in the *kshaara-saagara* (salty ocean)!

Kshaara-sagar means a salty sea. If your mana is caustic and corrosive, and you want to produce amrita by churning it, you won’t succeed. Your antahkarana has to be a pure and white as milk. It is *dhavala* (white), it is *tarala* (tremulous), it is *snigdha* (affectionate), and it is *ujjala* (bright).

Therefore, it is necessary for you to obtain two *vidyaa* (skills; learning). One is that your antahkarana should not be caustic; it should be sweet. And the other is that

you should have a Mandarachala (the mountain that was used to churn the milky ocean).

How can the salty be made sweet?

For this you will have to make your *vyavahaara* (behavior; interaction with others) *shuddha* (pure; filled with unadulterated goodwill). When you behave in a bitter or caustic way, it makes your antahkarana kshaara. For this, the method of Yoga is that you should not talk unnecessarily. Limit your talk to the minimum that is required. If this is done, all your interaction in the world will be shuddha.

Have *maitree* (good-will; a feeling of friendship) for people who are *sukhi* (happy and contented in every way; blessed with all worldly advantages); don't have envy for them. Don't have *ghrinaa* (aversion; disdain) for the dukhi, lowly and suffering. Have *karunaa* (compassion) for them. Have *mudita* (a feeling of gladness) when you see a *punyaatmaa* (a good person who does good deeds). And, have *upe`kshaa* (indifference) for the *paapee* (sinners; wicked people); don't have *dve`sha* (hatred) for them.

You will find that these are the four types of people you will encounter in this world. Your attitude should be goodwill for the sukhi, compassion for the dukhi, joy when you see good people and kind deeds, and indifference for wrongdoers and the wicked.

Visha (poison) arises in your heart when bitterness comes into your interaction; and amrita does not arise. For the amrita of dhyana to arise, your *vyavahaara* (interaction with others) has to be of the right kind.

So then, what is this called?

It is called '*chitta ko manaanaa*' – to cajole the chitta. Just as a husband uses different ploys to appease his wife when she gets upset with him, you have to cajole your mana when it feels envy, or agitated when it sees someone, or hated the thought of someone. This is the visha of the antahkarana. Thus, visha rises up in your antahkarana, but amrita doesn't.

The ksheera-sagar is a form of your antahkarana. Narayana abides within, Laxmi abides within, *amritattva* (the quality of amrita) abides in it. You see, this is a

saalambana (with support) *vyaakhyaana* (discourse). I used the support of a story from the Puranas to explain the point to you.

Now, you need a *mathaanee-mathanee* (churning stick for churning) – a *rayee*. Neither a wooden churning stick, nor an electric churner will be of any use here. You need a range of *shabda* (words) to churn your antahkarana, and produce the *vastu* (object) hidden within.

Na soasti pratyayo loke`yah shabdaanugamaadrite`.

No vritti rises in the antahkarana that does not have a shabda. This is the principle of our grammarians. Grammar means the analysis of words by our thinkers of ancient times, who investigated the subtle matters. They did extensive research on the origin of words.

*Sa e`sha jeevo vivaraprasootih prane`na ghoshe`na guhaam pravishtah,
manomayam sookshmamupe`tya roopam maatraa svaro varna iti sthavishtah.
(Bhamati 11. 12. 17)*

These people have located the form of words when in the throat, before the word comes to the tongue. They know what its form is when it is in the hriday, in the *naabhi* (naval), in the *moolaadhaara* (the centre of energy at the base of the spine), etc. The words are in their subtle form before they are spoken. The most subtle of all forms is one with the Ishwara – it is called the *paraavaaka*. So much so that if we want that the Ishwara – who is dormant in the *moola kaarana* (basic cause), in the *beeja* (seed form) – should be awoken and brought into our *indriya* (senses; perception) even that will be done by shabda.

All our great Masters – Kabir, Guru Nanak, the Tantras, the Puranas, and the Vedas take *aashraya* (shelter; refuge) in the shabda. If you want to know that, which is unknown, but you have an aversion for the Veda-Shastra, I can only say, ‘Congratulations and good luck!’

However, at least go and listen to the *vyaakhyaana* (discourses) of a respected authority. Listen to what he is saying. Take his support, whether it is a Guru or a Pundit, whether it is an *upade`sha* (teaching; advise), or from the Veda-Purana-Shastra, or the Koran, or the Bible. It cannot be a *gnaapana* (that, which makes

known) of the *agnaat* (unknown) without the support of words. Words are necessary for obtaining Gnan.

What does *agnaat* mean?

Don't consider agnaat to be something ordinary or common. It means that, which you cannot see with your eyes or perceive through your senses. It means something that cannot come into your mana as an object of your imagination, or understood by your buddhi, because logic is based on experience. Shabda is the only means by which such an agnaat vastu can be known.

So, the shabda is the *aadhidaivika* (pertaining to the divine) Mandarachala (the mountain used as a churning stick to churn the ksheera-sagar), and the vivek created by shabda is the *aadhyaatmika* (pertaining to the spiritual) Mandarachala. The words in the adhyatmika Mandarachala are *sthoola* (gross; tangible), and the vivek is *sookshma* (subtle).

Therefore, you should know the state of dhyana that you wish to reach through the shabda. Are you conscious about the state of dhyana you want to create in your hriday? If you aren't, you'll get stuck halfway. You will attain some ordinary state (level) of dhyana and remain there. So, understand first, through the shabda, about what the sthiti is, that you aim to reach.

There is no *sthoola-sookshma* (gross-subtle) *aalambana* (support) there. Subtle support means *vichaara* (profound thought). It is not present there. No *aananda* (joyfulness) is experienced there. There is no vritti of 'Aham-Aham' ('I-I') there. No, Narayana! Obtain its *pe'hchaana* (learn to recognize its characteristics) of that state first.

If you want to go somewhere, you get a map to help you reach your destination, or you ask people which road you should take. Thus, there is a use for shabda. Even in shabda there are nine sections – nine *prateeka* (parts; signs) – the letters 'a', 'oo', 'm', *ardha-maatraa* (half syllable), *bindu* (the dot on the top of the word Om in the Nagari script), *naada* (vibrating sound), *shakti* (power), and *kalaa* (a small part). These are the nine divisions of the *amaatraa-omkaara* – the word 'Oum' has one part that is called the *a-maatraa* (that, which does not have a length of a short syllable).

The nine divisions in 'Om' are: the *jaagrita* (awake) section of the Mooladhara is 'aa'. The *svapna* (dreaming) section is the 'oo', and the *sushupti* (deep sleep) section is the 'm'. After that, the *ardha-maatraa* (half-syllable) contains the shakti, the bindu, the kalaa, the naada, and the amatraa. These are the nine parts of the word 'Om'.

You see, this is the *shabdaalambana* (the support of the shabda). First the ksheera-sagar should be there – there should be no kshaara-sagar! The manthan (churning) that should be done to bring out the shabda-amrita (the amrita in the sound) – to bring out the *dhyana-amrita* (the amrita in dhyana) – should have the Mandarachala of shabda. Only then will the dhyana-amrita arise.

There is one more point – both the *daivee-shakti* (divine powers) and the *aasuree-shakti* (demoniac powers) have to be involved in this manthan. You have to proceed after bringing together both influences. And, every vritti (mental inclination) is raised through the use of the shabda.

A shabda is used to create a ripple in a calm sea. Two ripples, a wave, two waves, four waves are raised. You see that the ripples are separate but the *amritattva* (quality of amrita) in them is one. It is this that you have to recognize.

Now, those who think, 'There is no shabda in the state I am in', are mistaken. Only the Parabrahm Paramatma is in a state of *advaya* (non-dual existence). He is the Brahman described in the Vedas as *ashabdam* (without shabda), *asparsham* (without touch), *aroopam* (without form), *arasam* (without flavor), *agandham* (without fragrance). Apart from this, there is no sthiti that does not contain shabda, whether a person is aware of it or unaware of it. If a person is unaware of it, it is the weakness of his Gnan. Wherever kampan is, shabda is there. Where *parinaama* (effect; result) is, shabda is there. Where *vikaara* (distortion; deterioration) is, shabda is there. Where there is any coming together or parting, shabda is there.

Na sosti pratyayo loke`yah shabdaanugamaadrite`.

There is no pratyaya (belief) that does not have *shabdaanugama* (shabda following it). So, when you churn the ocean of your antahkarana to bring out the

amrita of dhyana, some *vighna* (obstacles; difficulties) do come. It is necessary to warn you about them.

Is your *chitta* (mind; mental inclinations) *vikshipta* (agitated; disturbed) or is it *e`kaagra* (focused on one point)? Learn to recognize this first. Do you feel that you are *dukhi*, that you have some *dukha* in your heart? Do you have *durmanasya* (ill-will; resentment) or *dushmanee* (hatred, enmity) for someone? Please note the words 'durmanasya' and 'dushmani'. If so, your breathing will be uneven.

Understand it this way – *shvaasa* (breathing in) is a *kriyaa* (action) of the *praana* (life spirit), to drink in the air outside. And, the *kriya* of the *prana* to push out the dirty air from inside the body is called *nishvaasa*. So, when our *prana* tries to drink in the outside air to get energy, it is called *shvasa*. If the inhaling and exhaling are very fast, if the person has *dukha* and *dushmani* in his heart, and his body trembles, and his breathing is labored, you will have observed five things.

To have *dukha*, to have resentment, enmity, trembling, and labored breathing, are the five factors that indicate a troubled mind. These are the five *avasthaa* (states) of the *mana* – *moodha* (stupefied), *kshipta* (distracted), *vikshipta* (agitated), *e`kaagra* (collected; focused), and *niruddha* (blocked). These are the five *bhoomi* (grounds; basis) of the *chitta*.

Your *mana* is agitated even when you start doing a *kalpanaa* (imagining) of *Swarga* (Heaven). And, if your *mana* stays in one place, identifying with your body, it is stupefied. The agitation caused by sorrow, hatred, etc causes labored breathing. And, if the *mana* gets attached to one *vastu* – one name, one *dhyana*, one *bindu*, or one *naada* – then it is focused.

And, if there is no thought of *de`sha-kaala-vastu* (space-time-object) in your *mana*, then your *mana* is *niruddha*.

You have to understand the movements of your *mana* if you want to do *dhyana*. You have to understand which state your *mana* is working in. Is it *moodha*, or is it *vikshipta*? Is it *kshipta*, *ekagra* or *niruddha*? These are all to be considered, you know!

Sattva guna has only two states – ekagra and niruddha. In this, niruddha is used to control even *e`kaagrataa* (the single-minded focused state). Ekagrata contains an Ishta and a vritti of dhyana, but the difference between the vritti and the *dhye`ya* (subject of dhyana) do not exist in the niruddha state.

For example, this is a rose. The flower is in my hand, and the word ‘rose’ is on my lips. The relationship between the word and its meaning is in the hriday. This object is seated in three places. The rose and my hand are in the *bahirde`sha* (the space outside the body). The word ‘rose’ is on my lips, and in the inner space of the heart is the Gnan of the *shabda* and its *artha* (the word and its meaning).

When your mana is ekagra the rose, the shabda and the vritti (the mental inclination of the rose, its name and the meaning of the name) will no longer be separate from you.

Where the *shabda* (word) and the *vastu* (object) are not separate from the Gnan, that state is called the *samaahita dashaa* (a collected state) of the *chitta* (mind).

Which is the collected state of the mind? It is when the Gnan, shabda and vastu no longer remain separate. Therefore, when you want to bring a vastu into your mind, use the support of its *aakriti* (shape; form), or *shabda* (name), or *bhaava* (feeling) – or even *tyaga* (giving up; to renounce) – to let it awaken in your heart. When it comes alive in your heart, make your chitta so well-contained in it that the vastu no longer seems separate from you.

I had mentioned these points yesterday:

1. Use sambandhantar to give up the importance of the interactive world. Meaning, develop a relationship with the Ishwara to become emotionally detached from this world.
2. Use vivek to give up worldly relationships. Tell yourself, ‘I am the Atma, the drashta who sees everything. I am not connected to the drishya that is seen.’
3. To make the world *aprateeta* (not perceived), meaning, to go into a Samadhi and cut off the connection with the outer world for a while.
4. To negate the existence of everything except the Atma through Tattvagnan.

Thus, in sambandhantar the chitta is drawn towards the object that gives the greater sukha.

In vivek (when you use discrimination to separate the Atma from all that is transient), a laxity will come whenever there is *pramaada* (negligence; inattentiveness).

In Samadhi, the relationship with the external world will return as soon as the Samadhi is broken.

Even though the drashta is separate from the drishya, the Atma has identified with the drishya since *anaadi kaala* (time immemorial). Therefore, even though the use of vivek shows that they are separate, the drashta gets immersed into the drishya as soon as he encounters any worldly attraction, like an attractive lady, worldly fame and position, wealth, etc.

This is why the Ishwara is forgotten as soon as the person gets a taste of worldly pleasures, even when a person creates a samabandhantar. And, in spite of using vivek, he cannot curtail the vritti of identifying himself with the objects of the external world. He merges into the drishya as soon as his vivek becomes lax.

And, nobody can sit in a Samadhi – in which there is no awareness of the external world – indefinitely. If he loses awareness of the world altogether, he will no longer be capable of interacting in it. What is the use of Yoga and dhyana that results in a state of absolute absence of all interaction?

Actually, Satya (the pure existence that can never be negated) should be that, which is always with you, whether you are in a Samadhi or in interaction. There are some people who can be *sadaachaaree* (behave ethically and with decorum) only when living in isolation. They become dishonest when they come into the bazaar of the world. Their *saadhutaa* (qualities of a Sadhu) is not complete.

In the same way there are people who remain aloof from the drishya in Samadhi, but merge into it when they come into *vyavahaara* (interaction). Their Samadhi is a temporary escape. Narayana! I named Sadhus deliberately; else I could have used the name of the *grihastha* (married householders). We should not hurt anyone. It is better to take the name of Sadhus!

So, to remain on the right track when living in a cave, and going astray when coming into the world, is a common failing. It is good to be a drashta but wrong to merge into the drishya. It is fine when the world is not perceived but wrong when it is. Gnan is needed to remove these differences.

For now, I want to describe only dhyana. When you sit to do dhyana, remember that it enhances the personality, whereas Gnan burns up both the *vyakta* (seen) and the *avyakta* (that, which is not seen).

The subject of Gnan is the Tattva – the essence, the subject of dhyana is the *stithi* (state; condition; level). Dhyana is a state that stays in the *mana* (emotional mind) of one body. Gnan is the *bodha* (right understanding; cognition) of the Tattva that shows the whole of Creation, but is not separate from it.

Therefore, Gnan is a different thing and it is awakened by the practice of the different dhyanas that make the antahkarana fit for grasping the *advaita bodha* (understanding of the non-dual Brahman that is the Atma and the substratum of all that exists).

We do not consider Gnan to be *paraadheena* (dependent on any other; subjugated in any way). It is not paradheen even in creating its own child – meaning, there is no rule that the result of Gnan is *jeevanamukti* (to be free from worldly bonds and considerations; identification with the body), or that a person who gets Gnan has some extraordinary experiences. It is not that Gnan is dependent on a particular father for it to be born. Gnan is neither anybody's son nor anybody's father. It is –

Parama svatantra na sira para koyee.

(Ramcharitmanas)

(Supremely independent, not controlled by any higher authority.)

So, we will leave the topic of Gnan for a while and discuss dhyana. If you are a student of dhyana, pay attention to the points I explain.

There should be no disease in the body of a person who does dhyana. *Dhyaanaamitra* (the amrita created by dhyana) cures illness. If a person who does dhyana regularly falls sick, it means that he has made some mistake, or done something wrong. It is possible to locate the mistake.

1. *Vyaadhi* (affliction; anguish) – why does vyadhi come? A student of dhyana wallows in the amrita of dhyana. He does the manthan of the ksheera-sagar of his antahkarana, obtaining the amrita of dhyana drop by drop. Why should he feel anguish or be afflicted? This is one point.

Vyadhi is the result of the *vishamataa* (imbalance) of the *dhaatu* (primary substances like the five elements, and bodily humors like phlegm, bile and wind). According to our Shastras – I do not know foreign languages; I cannot tell you about vitamins! – there are three dhatus in the body.

There are the triads of *adhyaatma* (pertaining to the spiritual), *adhibhoota* (pertaining to gross matter) and *adhidaiva* (pertaining to divine forces). There are the three *guna* (tendencies that influence people's behavior) of Sattva (right thinking), Raja (mixed tendencies), and Tama (delusion and sloth). There are the Sat (pure existence), Chit (pure consciousness) and Anand (pure bliss). In the same way there are three humors in the body, called *vaata* (wind), *pitta* (bile) and *cough* (phlegm).

Disease does not come to the body if these three dhatus are evenly balanced. It comes only when an imbalance is created by some cause. You know the names of *aadhi* (mental suffering) and *vyaadhi* (physical suffering). A disease of the mana is called aadhi, and a disease of the body is called vyaadhi. Actually, 'aadhi' is common in both 'aadhi' and 'vyaadhi'. Have you noticed this? The fact is that the disease of the mana is the disease of the body. When a little *vishe'shataa* (distinguishing feature) comes into the disease of the mana, aadhi becomes vyaadhi – vi+aadhi = vyaadhi.

So, what makes the body fall ill?

Let us discuss this as well.

- (1) *Shramaat* – when a person works harder than the capacity of his body.
- (2) *Anishtasamsparshaat* – when a person does something he should not do.
- (3) *Ishta-vivarjanaat* – when a person has a strong desire for something that does not happen.
- (4) *Dhaatu-vaishamya* – an imbalance of the dhatus.

What are the illnesses caused by an imbalance of the dhatus?

This is connected to dhyana, because dhyana is also a treatment for physical ailments.

You see, there is a wish for *vaasanaa-poorti* (the fulfillment of desires) in the mana; vasana-poorti, but not *vaasanaa-nivritti* (the removal of vasanas). Western

science does not understand this, but it is explained in our Shastras. If a strong vasana arises in heart, and the person has a genuine desire to be free of it, the vasana can be removed.

A sincere desire to make the mana free of avid worldly desires is *shaanti* (inner peace). However, if a strong vasana rises, and the mana wants it to be fulfilled – not removed – and the person tries to suppress it by force, there is an inner conflict. Western science is yet to understand this. Western psychologists say that desires should not be suppressed, because this leads to psychological problems. They are not aware of the fact that the desire for the quieting of vasanas is *antara-mukha* (introspective) and the wish for the vasana to be fulfilled is *bahir-mukha* (extroverted). Thus, the vyadhi in the body is caused by *dhaatu-vishamataa* (imbalance of the humors).

If the dhatus in the body remain balanced – the phlegm, bile and wind balanced perfectly – the person remains healthy. An excess of wind causes physical pain. It is *kaama-janya* (caused by strong desires). Regular physical pain is a sign that the person suffers from many intense desires.

When the body gets heated, dry, itching, and there is a burning sensation in the eyes, it is a sign of excessive anger in the person.

And when phlegm increases disproportionately it is an indication of great avarice. Phlegm is linked to greed. Bile is linked to anger, and wind is linked to avid desire. Any imbalance of the humors reacts on the body.

Disease – illness; lack of well-being – is an obstacle in dhyana.

- 1) *Vyaadhi* is the first obstacle in dhyana.
- 2) *Styaana* is when the body feels heavy. ‘Who wants to do dhyana? Let me sleep instead!’ this indolence at the time scheduled for doing dhyana, a lack of inclination for dhyana, is called ‘styana’.
- 3) *Sanshaya* means doubt. ‘I don’t know if dhyana actually gives any benefits; whether a person actually gets spiritually elevated or not. Is dhyana the right thing for me to do?’ Such doubts and dilemmas are an obstacle to dhyana.
- 4) *Pramaada* means to forget to do dhyana when it is time. People sit to do dhyana and start thinking about the Share Market. They sit to do *japa* (ritual chanting) and forget to do dhyana.

- 5) *Aalasya* means laziness. It is to neglect doing dhyana even if the person remembers that it is time to do dhyana.
- 6) *Avirati* means lack of interest in dhyana. This is due to having raaga for some worldly object.
- 7) *Bhraanti-darshan* is when a person sits for dhyana and gets beautiful hallucinations, and jumps to the conclusion that he has reached a highly evolved state in dhyana.
- 8) *Alabdha-bhoomikatva* is when a person deludes himself into believing that he has reached a highly evolved state in dhyana.
- 9) *Anavasthitatva* is when a person does attain a lofty spiritual level, but his vritti is unable to stay in it.

The nine states – vyadhi, styaaan, sanshay, pramaad, alasya, avirati, bhraanti-darshan, alabdha-bhoomika, and anavasthitva are *antaragna* (internal).

Te`ntaraayaah.

(Yoga Sutra 1. 30)

Antaranga means that these nine inner states cause obstacles in dhyana. The first five states I spoke of earlier were: moodha, kshipta, vikshep, ekagra, and niruddha – stupefied, distracted, agitated, focused, or blocked. They are all the *lakshana* (symptoms; characteristics), and these nine I have just told you about are the diseases.

So, save yourself from diseases if you want to do dhyana. Save yourself from the signs that are causes of diseases, as explained. And, which of the five *bhoomikaa* (grounds, basis) is to be established for your chitta?

And, the *sthit*i (state) you wish to attain in the ksheera-sagar – the amrita you want – is amrita. However, the vritti does not stay in the amrittva (the state of utter liberation). If it does, there is nothing like it! It is wonderful! However, if it does not stay in the state you want to attain, go on trying. Touch that state repeatedly with your *vritti* (mental inclination). Awaken that amrita again and again by saying, ‘Amrita! Amrita!’ Then stop speaking. Don’t awaken the amrita any more.

Awaken the sleeping amrita first. Then there should be no need to take its name to awaken it. No need whatsoever!

If someone is fast asleep, you should call out his name to wake him. After he is awake there is no need to call his name again and again. But he should be woken up first!

Therefore –

Na sosti pratyayo loke`yah shabdaanugamaadrite`.

Think about whether you want to arouse any special vritti in your hriday through dhyana. People get the *bhram* (false understanding) that they do not want any special vritti to be aroused in their heart, by the dhyana they do. They believe that they want a *shaanta vritti* (a mental state of absolute peace). Now, isn't a *vishe`shha* (particular) vritti different from a shanta vritti? Doesn't that make two states of mind – one *vikshipta* (agitated) vritti and one shanta vritti? And, as soon as the vrittis become separate, it is called vishesh.

One will be separate from the other, and the second will be separate from the first. The *vikshipta* vritti will be followed by the shanta vritti, after which the *vikshipta* vritti will rise again. And, where there is a *vikshipta* vritti, there has to be a name. A *vikshe`pa* (disturbance; disruption) vritti is not possible without a name. The *pada* (position; status) that is *naamaateeta* (beyond any name), the vastu (object) that is *naamaateet*, and the *svaroopa* (essence; true form) that is *naamaateet*, is *anaama* (without a name), it is *alakha* (imperceptible), it is *agama* (unfathomable). To obtain that pada, it is necessary to awaken a specific state, and that state is called dhyana. And, through this dhyana comes the capability for the antahkarana to obtain Gnan. And then, the vritti that reveals that, which is not known, is aroused.

Om Shantih! Shantih! Shantih!

A *saadhaka* (spiritual aspirant) of dhyana should, first of all, understand that it is not easy to meditate on the Ishwara if his life is filled with problems and perplexities. It is a different matter when you pray, with a *sakaama bhaava* (feeling of wanting something), 'O Ishwara! Please solve my problem for me!'

You would all be aware that when a strong desire for some lady rises in you, you keep thinking about her. When the heart is filled with hatred for someone, dhyana of that person becomes effortless! The meaning of dhyana is that thoughts keep turning and returning to the object of your dhyana. It is like a thief who brings in stolen goods and keeps thinking about where he should hide them. He thinks constantly about how he can save himself from being caught by the police. These problems will be present in his life. It will be extremely difficult for him to sit in his *svaroop*a (essence; true Self) with a tranquil mind, or be established in the oneness of the *tat padaartha* and the *tvam padaartha* (Tat = that, the Brahman; tvam = you, the Atma, padartha = substance).

The believers of Poorva Mimansa accept sakama dhyana. They say that a Yagna (Vedic ritual where oblations are poured into the sacred fire), done according to the Shastras for the purpose of fulfilling a specific desire, has a Devta (presiding deity). You should do dhyana of that Devta. There is one Yagna in which eight Devtas are worshipped. Dhyana of all eight is done turn by turn.

Yasyai de`vataayai havirgriheetam syaat taam dhyaa`ye`t vashat karishyat.

You are doing the dhyana of Indra Devta. Since he is the Devta of the hand, he is also the one who inspires you to do a Yagna, and it is he who bestows its fruit. He is the *yagnaaraadhya* (one worshipped in the Yagna). So, do dhyana of Indra Devta.

Svargakaamah.

You have a *kaamanaa* (desire) to obtain Swarga. You do a Yagna with the desire to get Swarga after you leave this world. So, you will have to do the dhyana of Indra Devta, who you wish to propitiate, because he can send you to Swarga. In-between, however, you will have to do the dhyana of Mitra Devta and Poosha

Devta. All these are different kinds of dhyana, instituted by the Shastras, and done by the proper method.

A ritual creates an *apoorva* (latent fruit, given when the time is ripe). It is created when a ritual is done in keeping with the rules of the Shastras. This apoorva is dormant until it gives its fruit. Sometimes, many apoorvas are created by the worship of many Devtas, done through many rituals. They result in creating many fruits – some small and some substantial. Sometimes, many apoorvas give multiple fruits.

The reason I told you about this is that these days, people don't do *vichaara* (give deep thought) to the methods given in the Shastras. Even we, who give discourses, often feel that it is of no use to describe and endorse the proper methods to listeners who comprise mainly of people who have little learning or interest in the subject.

When a Karma (a Vedic ritual, like a Yagna) is done, *kartritva-poorvaka* (with the feeling, 'I am doing this Karma') and *sankalpa-poorvaka* (after making the formal resolve at the start of the Karma) in the right method, it creates an apoorva. An apoorva is something that did not exist earlier. It is created by the Karma and remains in a subtle form as the fruit of the Karma, until the time is ripe for its fruit to be given.

If a person does dhyana and merely becomes *tatastha* (indifferent), *kootastha* (unaffected), and a *drashtaa* (an uninvolved witness), it is the dhyana of the Sankhya Yoga. The dhyana of the *karmavaadee* (those who believe in the Vedic rituals) is different. The dhyana of those who believe in the Ishwara is also different.

You may say, 'How does this concern me? I will let it go.' Unless you understand this properly you will not be able to sit for the dhyana you wish to do. You have to become indifferent to, and unaffected by worldly considerations.

Your mana has a vasana to see a *roopa* (form). If you sit to do dhyana of the *aroopa* (formless), roop will scrape at you from outside, saying, 'I won't let you sit within.' If you sit for the dhyana of the formless when there is a desire in your heart for a particular form, your vasana will pull you back into the external world.

If you have a *vasana* for wealth, and you try to free your heart of *raaga-dvesha*, and sit for *dhyana*, your desire for wealth will pull your *mana* back into the outer world.

This is why it is important to understand all these factors. So, understand the *vasanas* you have in your *mana*, and save yourself from mental confusion.

I had gone to a *Rishikul* (a school for Brahmin boys who want to study the Vedas) at Churu, which is some thirty miles or so from Ratanghar. I went there almost every year for four or five years, before I became a *Sanyasi*. The *nishkaama brahmacharee* (celibate students who had no worldly desires) there were young boys who had no knowledge about what *nishkaamataa* (being free of worldly desires) means. They were educated at the *Rishikul* and told to say, 'I am *nishkama*.'

'What do you like best?' I asked them.

'The *Ramayana*', said one boy. 'The *Gita*', said another. One boy said, 'Rama. 'Krishna', said another.

'No, my friends,' I told them. 'This is the *vyaakhyaana* (discourse) of Sethji and Bhaiji (the founders) that you quote. You have heard their discourses and come to the conclusion that the *Ramayana* and the *Gita* are very good; Rama and Krishna are very good. You have been taught that you should do the *poojaa* (ritual worship) of some, and bow down to some, and do it with a *nishkama bhava* (the feeling of not wanting any worldly return). These have been taught to you. I am asking about what is in your heart. I want to know which books you enjoy reading.'

'We enjoy reading joke books and story books,' they said.

'Which activity do you like best?' I asked.

Their first answer was, '*Sandhya Vandan*' (a daily ritual for Brahmin boys). I told them I wanted to know what they personally enjoyed most. 'We love to make and burst fire crackers', they said.

I told you about these children because your *mana* is also a child. If you entangle it in lofty principles, the natural simplicity of your heart will be suppressed. So,

examine your heart to understand its need, whether it is wealth or Sanyas (taking the vows of renunciation). Does your mana ask for *bhoga* (worldly pleasures) or does it ask for brahmacharya (abstinence from worldly pleasures)?

Now, don't allow free rein to desires for wealth or bhoga, allowing them to be fulfilled by improper methods. Give a path – a direction – to the desires in your heart. This is called Dharma.

The *vidvaana* (learned people; scholars) of dhyana say that it is necessary to channel vasanas in the right direction, instead of allowing them free rein. If water overflows in a reservoir, it is diverted to a channel so that flooding is prevented and the water is used profitably. Channels are cut into the sides of old houses that have no urinals, so that urine can flow out. This is called Dharma.

Pati Dharma (the Dharma of a husband) and patni Dharma (the Dharma of a wife) are meant to give the right direction to the natural physical desires in both. It is Dharma to make sure that your income is ethical. If your enemy creates problems for you, it is Dharma to go to Court. It is not Dharma if you beat him up!

If you have forgotten that you have these needs, and you think that you will succeed in uplifting yourself through mental actions (like dhyana), that will not be possible. *Saadhana* (methods for spiritual progress) begin in the external world. Sadhan starts with the *sthoola* (gross) and takes you to the *sookshma* (subtle).

If you accept brahmacharya (abstinence from sexual indulgences; celibacy) you will become nishkama. However, if you have become nishkama already, you don't need to take a special vow of celibacy.

If you chant 'Rama – Rama' your heart will be cleansed. However, if you wait for your heart to be cleansed before you chant the name of Rama, it is doubtful if your heart will even be cleansed! Moreover, you will deprive yourself of doing *japa* (ritual chanting) of Rama's name. This is why *saadhanaa* (the effort for spiritual progress) should be started from your present state.

Yasyaam bhoomau nipatitah taam aalambya vimucyate`.

Our scholars on the Dhyana Shastra have said, 'You have fallen on the ground. Place both hands on the ground, and take the support of the ground to stand up

again. It achieves nothing to talk about lofty mountains when you have fallen into a well.'

Therefore, the first point is, free yourself from worldly perplexities.

There was a *dhyaanee* (one who does dhyana) Mahatma at Rishikesh. He would sit under a tree and do dhyana. One day, a Seth (wealthy businessman) reached that spot. Sethji went and placed twenty five rupees – silver coins of those times – before the Mahatma. They would be worth a lot of money today.

The Sadhu said, 'My brother, what will I do with this money? I eat begged food and sleep under a tree. I don't have any need for money.'

'No, Maharaj,' said the Seth. The money is now out of my pocket and offered to you. You can give it away or do whatever you like with it.' He bowed down and went away.

The Sadhu sat there wondering what to do with the money. 'I could use it for a *bhandaaraa* (feast for Sadhus),' he thought. 'But then it would be gone in a day. Maybe it would be better to get clothes for the poor. Twenty five rupees will get a hundred yards of cloth. However, there are many people who give clothes in charity. The poor people find it hard to get medicines when they fall sick. Perhaps I should use this to buy medicines for them.'

Five or seven ideas rose one after another in the Sadhu's mind. 'Rama! Rama!' he thought. 'My vritti was focused and I was seated peacefully as the *tatastha-kootastha drashta sakshi*; and now my mind is disturbed by all these perplexities!' He got up and went to his Guruji.

After listening to the problem, the Guruji told him, 'My son, twenty five rupees is a lot of money. It can be used, as you say, for a *bhandara*, for giving clothes or medicines to the poor, etc. However, where is your *mahattva-buddhi* (what does your intellect consider to be the most important)? Is it in sitting peacefully with the feeling that you are a *sakshi*, or is it in money? Don't touch the coins with your hand.'

'Then what should I do, Maharaj?'

‘Bring some *gobara* (cow-dung) and spread it over the coins. Roll it up into a ball and throw it into the Gangaji. After that, go and sit in dhyana.’

The Sadhu did what his Gurujī told him. When he sat for dhyana, he attained a state of *nirdvandvataa* (absence of all duality, or choices) dhyana he had never attained before. The perplexity caused by the money left by the Seth was removed. Furthermore, when a person does what his Guru tells him, no *aham-bhaava* (ego, the feeling of ‘I’) rises in him. Had the Sadhu thrown away the coins on his own impulse, he would have felt, ‘I threw away the money.’ Pride would have come into his heart. And, dhyana etc are not successful if a person has pride. The person remembers his *kartrittvapana* (the subtle pride of being the doer) and *tyaageepana* (the subtle pride of being the one who gave up the money), and feels proud of himself.

Thus, the mahattva-buddhi for external objects and allurements are obstacles in dhyana. Now, what should be done if the dhyana of *ane`kataa* (multiplicity) keeps coming to the mind? According to the Poorva Mimansa philosophy, the *fala* (fruit of dhyana) becomes *ane`kaatmaka*.

What is the anekatmaka fala?

For example, you need the *anugraha* (Grace) of Indra Devta, the King of Swarga, to get the throne of Indra after you leave this world. If you want to get sensual pleasures from *apsaraa* (celestial nymphs) you need the anugraha of Kamadev (the presiding deity of erotic pleasures). All these are Devtas. You need the anugraha of Varun Devta if you want to drink amrita in Swarga. You need the anugraha of Surya Devta if you want to see novel and beautiful sights.

So, a person who needs multiple fruits has to do the *aaraadhanaa* (ritual worship) of many Devtas, and do many kinds of Karmas.

Now, examine yourself and see what your state of mind is, and what things you imagine. Then, rise above them.

You may say, ‘Maharaj, I do want to rise above them, but my mana keeps going back to them.’

For this, one thing that is needed is *saavadhaanee* (to be alert). And, you need *avadhaanee* (to be attentive). You have to be constantly attentive and constantly alert.

‘Maharaj, no matter how alert I try to be when I sit for dhyana, *pramaada* (negligence; absent-mindedness) comes.’

A man who succumbs to pramad cannot do dhyana.

Pramaadam vai mrityumaham braveemi.

The name of pramad is mrityu (death; oblivion). It is like we, Vedantis, taking the name of *agnaana* (lack of Gnan; ignorance about the Atma) and *bhraanti* (false understanding). A *jeeva* (the Atma attached to a body; an individual soul) gets caught in agnan and bhranti – he is ignorant about the fact that he is the Atma (not separate from the Brahman). He believes himself to be the body! In Jain terminology, the word pramad is used instead; they go from pramad to *apramaada*, meaning, to be constantly vigilant and awake.

The Jains consider apramad to be the highest state of sadhan. Stay awake! Be alert! Let no enemy kidnap you. Don’t fall into any pit. Keep awake and remain established in your position.

So, ‘*Asampramaade`na yame`na vaachaam.*’ Rishabhdev said, ‘*Asampramaade`na – apramaadako*, Even then, apramad does not come!’

The second point is, if it is not possible for you to do something on your own, take the help of another.

Whose help will you take?

Take the help of someone who is stronger than you. Pray to the Ishwara. The jeeva is sitting in one place, but the Ishwara is seated in this entire Creation! If a drowning person gets the support of a plank of wood, he can reach the shore safely.

I have faced such situations on several occasions. Once I had walked up to Gangotri. The path was narrow and broken in several places. In places it disappeared altogether. It was like a wall on one side and a fall on the other. The local people dug out a path, and set their feet deep into the earth. One man walked ahead of me and another followed, holding me safe till we came to the path again. Only then was I able to reach Gangotri. I was not capable of climbing up on my own. There was no path I could walk on. I needed the help of people who knew how to overcome the obstacles I faced. So, where a person's strength and ability are inadequate, he should not hesitate to take help from another.

In this, if you are unable to deal with your problem, you should not let pride stop you from going to someone who can help you.

It is impractical to think that a time will come when nobody will be weak or in need of help. If you imagine such things you are very far from the reality. There will always be some people who will be uneducated, weak-minded, mentally unstable, and immature. There will be a need to explain things to them and help them.

If you are in charge of a Pantha (religious Sect) and it is the rule of your organization that only *samajhdaara* (educated and intelligent) people will be accepted, people who are incompetent will also join, because of their pride. Your teachings will be too high for them to absorb, and they will fall. They have no option, if they try to reach a state they don't have the capacity to reach.

So now, it is nothing to be ashamed of, if you take the support of another when you need help to attain your goal. I will tell you two or three things about the Ishwara in brief.

One person came to me and said, 'There is no Ishwara.'

I asked him, 'Is your investigation complete, then, my friend?'

'No. I have not done a complete investigation.'

'Have you searched in every grain, and every moment in the world?'

‘No.’

‘You have not seen the *aadi* (origin; beginning) of the *srishti* (Creation), and you have not seen the *anta* (end). Then, how do you know that there is no Ishwara? You have not even seen the innermost Sat (the pure existence that can never be negated) of this *srishti* (Creation). Then, how can you state that there is no Ishwara? You have not even experienced your *chaitanya-svaroopā* (the pure consciousness that is your essence; your Self); how can you say that there is no Ishwara?’

‘Somebody told me about a great scientist in the West. He is the highest authority on atheism. He says that there is no Ishwara, and I believe him.’

‘Then, believe me when I tell you that the Ishwara exists.’

‘No. I refuse to accept blind faith.’

‘My brother, you accept with blind faith that there is no Ishwara, but you are not prepared to accept with blind faith that the Ishwara exists! It is blind faith in both cases, is it not?’

Then he changed his stand. ‘Maharaj, I have examined the whole of Creation, from its origin to its end. I have examined every grain and every moment, and I am convinced that there is no Ishwara.’

‘Enough! Enough!’ I said. ‘A person who has seen the *sarva* (all there is; everything) is *sarvagna* (all-knowing). He, himself, is the Ishwara! He has seen the origin and the end.

‘*Om namo buddhaaya shuddhaaya.*’

(I bow down to Him, who is all-knowing and pristine.)

He has seen the *aadi* and the *anta* of this *srishti*. He has seen the *kana-kana* (every grain) and *kshana-kshana* (every moment). He has seen the innermost Sat and the *chaitanya* that is his *svaroopā* (essence; true Self). Oh! You are the Ishwara! Since you are *sarvagna*, you are omniscient; and therefore, you are the Ishwara.’

In Sanskrit grammar it is incorrect to say ‘*sarva-shaktimaana*’ (all-powerful). Whenever Shankaracharya ji uses this, it is ‘*sarvashakti*’. These days, the word ‘*saksham*’ has become very popular in Hindi. It is used to indicate the capacity or competence to succeed. This is also incorrect according to Sanskrit grammar. ‘*Sa-shakta*’ (having strength) is also wrong, because it is enough to say ‘*shakta*’ (strong enough). To say ‘*kshama*’ (able) is also enough. This is not the *kshama* of ‘*kshmaa*’ (forgiveness); it is a synonym of *samartha* (capable of). This is the intricacy of words.

So, you see, if you have seen everything, then – a person who has seen everything is *sarvagna* (all-knowing). Not only *sarvagna*, he is *sarva* (everything) and *gna* (having Gnan), both. There is no division of *sarva* and *gna* in him.

Regarding *sarva-shakti*, there is a *vidyuta* (electricity) and there is *padaartha* (matter). The word energy is used for one, and the word matter is used for the other. Matter turns into energy, and energy turns into matter. This is the *abhe`da* (lack of separateness; oneness) of the *kaarya-kaarana* (effect-cause). Matter – the, *kaarya*, turns into energy – the *kaarana*; and the *kaarana* turns into the *kaarya*. This *vyavasthaa* (arrangement; system; pattern) of the effect and the cause is *anirvachaneeya* (beyond definition). It is not possible to make a system about what becomes what, from what, at the beginning of Creation. This arrangement of effect and cause cannot be defined or calculated by any method.

However, the *saakshee* (witness) that is separate from them is seen in the forms of the effect and the cause; the matter and the energy. The *kaarya-kaarana bhaava* (feeling of effect-cause) is called *shakti* and *padartha* – energy and matter; matter and energy.

So, the Parabrahm Paramatma is the *adhishtana* (substratum) of both *shakti* and *padartha*. He is also the *prakaashaka* (the illuminator; the one who enables us to see) both the energy and the matter. He stays in the form of the Atma, and reveals both. Therefore, if you want, some day, to do *dhyana*, *Narayana*! When you are bound by *vyashti gnaana* (your individual knowledge) and *vyashti shakti* (your own individual strength), take the *aashraya* (shelter; support) of the *samashti gnaana* (the Gnan of the totality) and the *samashti shakti* (the power of

the totality). *Do praarthanaa* (prayer). Then turn the flow of that Gnan and shakti towards yourself.

What does *praarthanaa* mean?

Prarthana means *prakrishta arthanaa* (superior entreaty). Prarthana means wanting that, which you believe to be the most superior. Therefore, prarthana is also helpful in dhyana.

We say:

Asato maa sadgamaya, tamaso maa jyotirgamaya.

(Take me from the *asat* which is transient, to the *Sat* that is eternal existence, and take me from darkness to light.)

What is this?

‘I am trapped in the *asat*. Please let me experience the *Sat*. I am trapped in the darkness of ignorance about my *swarup*. Please lead me to the light of enlightenment.’ This is the prayer. The first entreaty was for being released from the belief that the person is the form (body) – the *asat* – and for being given the experience of the *Sat* – the eternal *Atma* that can never be negated, and is the substratum of all forms. The second entreaty was for being freed from darkness – nescience – and be given the experience of the *che`tana* – the pure consciousness that is self-effulgent.

And the third entreaty is:

Mrityormaamritam gamaya, aaviraavirbhava aaviraavirbha e`dhi.

‘Take me from death to a state beyond death. Please manifest before me! Please reveal Yourself to me!’

Now see, you say this prayer to that, which you have understood through your intellect to be the *Satya*. You stand before the *Satya* and you pray, ‘Please manifest in the form of my *Atma*.’ Through the *Atma*, the *Sat* (the pure existence that can never be negated), the *jyoti* (effulgence) of consciousness, the specific *amrita* is *paroksha* (unseen; not known by the senses). You are setting out to

transform the *paroksha* (unseen) into the *pratyaksha* (that, which is known only through a direct personal experience) as being one with your Atma.

Now remember, for dhyana, you need to give up the perplexities of the world. If you are weak, you need to pray to the Ishwara. And if, even then, your desired object does not manifest in your heart, take His name repeatedly. The *naama* (name) will reveal its *artha* (meaning; the person whose name it is).

In dhyana when someone says, ‘There is only one kind of dhyana’, that is the talk of Panthas. It is the talk of religious groups who follow the teachings of one Master. This is a constricted view of dhyana. Dhyana is not only of one kind. It is done in many ways.

Nadia e`ka ghaata bahute`re`.

The river is one but it has many banks. Someone may think he wants to be established in an *asampragnaata samaadhi* – a state where nothing but pure awareness remains. Narayana! You lack three things. See the *shoonya* (nothing; a vacuum) of three things.

- 1) The *shoonyataa* (emptiness) of *padaartha* (matter).
- 2) The *shoonyata* of *sanskaara-vikaara* (subconscious impressions-mental distortions).
- 3) The *shoonyata* of *vritti* (mental inclinations).

Do the dhyana of the shoonya. The dhyana of shoonya results in an Asampragnat Samadhi (in which even the intellect is absent). It is a sadhan for attaining the state of:

Tasyaapi nirodhe` sarvavritti norodhaat nirveejah samaadhih.
(Yoga Sootra 1. 51)

The meaning of this *sootra* (aphorism) is what I have just told you – the padartha is shoonya, the sanskaras-vikara are shoonya, and the vrittis are shoonya. When you get a *darshana* (vision) of this shoonyata it will be the *bauddha* (Buddhist) dhyana. Furthermore, this shoonya is *aaropita* (superimposed) on the swarup to negate the padartha, sanskara-vikars, and vrittis. It is a method of *apavaada* (negation). When you come to this conclusion you will be able to reach the dhyana of Vedanta.

‘I, myself, am shoonya’ – this is the Buddhist dhyana.

‘I am the drashta of the shoonya’ – this is the dhyana of the Yogis.

And, when you realize, ‘This shoonyata is superimposed on my swarup for the purpose of negating the apparent separateness of objects’, the superimposition will be negated. The shoonyata will also be negated. Then you will find yourself in the form of the non-dual Brahman.

The state of Samadhi, however, is *kaalika* (in the limits of time). That is why the one who is the same in both Samadhi and *vikshe`pa* (disruption; agitation) is our swarup, and it is *saakshaadaparoksha* (known only by direct personal experience). This is not only for dhyana. If you sit anywhere, satisfied with what you have achieved, you will not reach your goal. This path is a path of *kraanti* (revolution). It is a *pragratishoola* (progressive) path. In this, dissatisfaction must be the rule!

Until you reach your goal – that of obtaining the experience that nothing exists, except you – let *asantosha* (dissatisfaction) be *chiranjeevee* (long-lived)! And continue, without doubting, till you sit in your swarup. The progress of dhyana cannot be seen while doing dhyana. The progress of dhyana is to pull us forward and make us sit in our swarup, in the essence that is our non-dual Self.

A basic fact in dhyana is that wherever you see, there are four hundred and fifty kinds of *apavaada* (refutations) for it, pointed out by our experienced Mahatmas. Things are like brass that appears to be gold. It is a *pramaanaabhaasa* (illusionary proof) that makes brass seem to be gold. When tested, it will be known to be brass. Thus, the *pramaana* (proof) will negate the *abhaasa* (illusion) of praman. If our eye is deceived by something, the mistaken understanding is corrected when the facts are known.

In the same way our *drishti* (vision) shows our self as some other. It shows the *che`tana* (conscious) as *jada* (insensate matter). It shows the one as many. It shows the *avinash* (the indestructible; eternal) as *vinaash* (destructible; transient). It shows the Sat (eternal existence) as *asat* (transient). It shows the Chit (conscious) as *achita* (lacking consciousness). It shows anand as dukha.

The fact is, you do not have to make any changes in the world; you have to rectify the mistake in your drishti. To remove this mistake it is necessary to condense the expanse of your vrittis. This contracting of mental inclinations is called dhyana. The purpose of dhyana – of condensing the vrittis into a single point – is to bring the mind close to Gnan. The Vedantis have described this in two ways.

I will talk about the dhyana of Rama, Krishna, Shiva, Narayana etc at the Bhartiya Vidya Bhavan in the evenings. That is done with the predominance of the *tat padartha* (Tat = That, the Brahman, padartha = substance). And, one point is that the predominance of the *tvam padartha* (tvam = you, the Atma), and the other point is that the tat-tvam padartha are one. These are two things, you know! People are generally not aware of this. The dhyana with the predominance of the tvam padartha is done with the awakening of the feeling of being the *tatastha* (impartial), *kootastha* (unaffected), *saakshee* (witness), *drashtaa* (observer); and this tvam padartha is the *adviteeya* (non-dual) Brahman. It is this oneness of both that I am telling you about, taking both viewpoints into account. What I talk about in the evening sessions is with the predominance of the tat padartha, and the difference in the approach.

So, you want to do dhyana. That is very good. However, see – you concealed the correct figures from the Income Tax department. You cheated some people. I am not saying that this is *hita* (beneficial) or *ahita* (harmful); whether it is *uchita* (proper) or *anuchita* (improper); whether it is Dharma or adharma. You can ask some Dharma Shastri or a person who is learned in the Nyaya Shastra. I am not your *purohita* (family priest); nor am I your *kula guru* (the family's traditional Guru). I am merely telling you a point, that if you rob someone and then sit for dhyana, your chitta will not be focused. It will remain agitated.

Then you will come to me and say, 'Maharaj, my chitta was vikshipta today. I could not do dhyana.'

I will ask, 'Why? What happened?'

'Maharaj, I see only the Income Tax officer in my dhyana!'

Tell me, now, if you see a lady on the road, and a desire for her rises in your mana, and you want to make her your lady love, and then you go home and sit for dhyana, do you know what will happen?

You will come and tell me, 'Maharaj, I did not remember the Ishwara today. I kept thinking of that lady.'

If you are prepared to do dhyana, won't you leave all external objects and objectives, and meditate on the vastu within? What is the meaning of dhyana? Dhyana means to withdraw the mana from one place and place it in another. Or, to move the mana away from vikshep and make it *sthira* (still; settled). The mana should move away from the *anaatmaa* (that, which is not the Atma) and not show you as being separate from the Atma. Please remember my definition.

The state of your mana should be such that it should not show you as a separate entity as a *drashtaa* (uninvolved observer). You will be a drashta if there is some *vishaya* (sense object) in your mana. If there is any *vritti* (inclination) in your mana, it will rise up like bubbles, showing you a lady you feel attracted to.

Narayana! What am I to tell you about a state where the mana has no vishay in it? My Guruji had told me, some forty years ago, 'When you see any vishay in your Gnan-swarup (the pure Gnan that is your essence; your true Self), know that it is called the mana. The mana is the name of Gnan. This Gnan-swarup Atma is no other; it is the Gnan-swarup. And, when it is perceived in the form of the *de'ha* (body), or some other vishay, then its name becomes mana. And, when no other object is seen in the mana, it is the Atma.'

That means, the mana cannot come as something that is separate from the Atma. It cannot come as a *drishya* (something perceived by the senses) as being separate from the *drashtaa* (which is the Atma that is the uninvolved observer). Please grasp this clearly – the mana is not drishya. It is absolutely the drashta-Atma.

When?

When it is *nir-vishaya* (free of objects of the senses)..

This is why the Vedantis have developed the method of dhyana into two types. One is the dhyana done for removing the vikshep in the mana, and the other is the dhyana done for removing *bhraanti* - the false understanding in the mana (that sense objects are real).

What is the *vikshep`pa-nivartaka* (remover of agitation) method of dhyana?

Dhyaanam nirvishayam manah.

(When dhyana is done with a mana that is free of any vishay.)

This, too, is of two kinds. The mana that has no vishays in it is called dhyana. You would all have heard this:

Snaanam manomalatyaagah dhyaanam nirvishayam manah.

(The meaning of *snaana* – taking a bath – is to throw away all the *mala* – impurities – of the body. Dhyana is to have a mana that is free of vishays.)

One method is for the mana to be nirvishay. Vishay means everything that you perceive. It means *gochara* – that, in which your *indriya* (senses) wander, is gochara. *Go* means cow, and *chara* means to graze. The senses are like cows and the field in which they graze is the world of sense objects. Our mana – the vrittis of our mana – graze in the sense objects of this world.

Now, there are two states. One is that you make your mana nirvishay (free of worldly objects), make it *shuddha* (pure; unadulterated by anything worldly). The other is that when your mana becomes nirvishay, all *bhraanti* (false understanding) will be removed, and you will experience the *vilakshana* (extraordinary) *sukha* (happiness; total content) of *jeevana-mukti* (being free of the feeling that you are the body). Furthermore, the *baadha* (negation) of the one vishay results in the mana remaining nirvishay even when vishays are perceived.

Nirvishayataa (the state of being nirvishay) is of three types.

- 1) To remove the vishays from the mana to make it pure.

- 2) When bhranti is removed there is no further need for the dhyana that removed bhranti. The only motive for dhyana is to make the antahkarana pure in order to experience the unique sukha of jeevan-mukti.
- 3) Being aware of vishays, but remaining indifferent to them, knowing that they are *mithyaa* (a relative truth; transient). That means, a state where *bhaana* (awareness) and *abhaana* (lack of awareness) are both known to be our own swarup.

Now, separate these three points. What will be the *svaroopa* (essence) of the dhyana that removes bhranti? If you ask a Vedanti, he will say:

Anaatmaakaara vrittiraskaarapoorvaka aatmaakaaravrittipravaahee karanam dhyaanam.

The dhyana in which the thought of everything that is not the Atma is rejected, and the flow of thought is channeled completely to the Atma.

I asked one Mahatma, 'Maharaj! What is this *brahmaakaara vritti* (when the thoughts are focused only on the Brahman)? And what is *aatmaakaara vritti* (when thoughts are focused completely on the Atma)? '

He asked me, 'What is *ghataakaara vritti* (the body is referred to as a ghat – a pot. When the mind is focused on the body it is called the ghatakara vritti)?'

Then he said, 'Look; ghata-Gnan (knowledge about the body) is ghatakara vritti. In the same way, Gnan about the Brahman is called the Brahmakara vritti.'

What do we gather from this? Rejecting the *anaatmaakaara vritti* (when the mind is focused on anything that is not the Atma), and cultivating the Atmakara vritti, gives a person the capacity to remove false understanding. Once the false belief – that you are the body and subject to death – is removed you no longer need to cultivate the Atmakara vritti.

And, being nirvishay has the capacity to remove *vikshe`pa* (mental agitation). When vishays are negated there is no further need to make the mana free of vishays. As soon as you realize that the objects of the senses are all fleeting realities, even that is not required.

Who is giving you dukha? If *agnaana* (absence of Gnan about your swarup) is causing dukha for you, you have gone to the *bhoomikaa* (base) of Vedanta. If vikshep is troubling you, you have gone to the base of sadhana. Else, even in vikshep, dukha is *kalpita* (imagined).

People dance when they do *sankeertana* (group singing of devotional songs). They take *jhaanjha* (cymbals) in their hands and play them as they sing and dance. Are they *vikshipta* (agitated) at that time, or are they *samaahita* (having a collected mind)? They are *vikshipta* because they are not sitting still in meditation while they sing and dance and play. Their bodies move, their speech moves, their mana moves, new words come forth as they sing. So, vikshep is present.

Vikshep is there, but there is no dukha. Therefore, to think that vikshep contains dukha is something that is imagined unthinkingly. When vikshep is favorable it gives sukha. When lovers meet – or there is music and dancing – is it not vikshep?

Anukoola (favorable) vikshep is not a cause of dukha. A Gnani's vikshep is *anukoola* because it is *aatma-roopa* (he sees everything and everyone as his own Atma), and so it does not give him dukha. When a person's vikshep is *pratikoola* (unfavorable) – meaning, when things are contrary to what he wants – it is a *dvaita* (feeling of duality) vikshep. It is *dukhadaayee* (cause of dukha). That is why there are two methods of dhyana – one for the removal of vikshep and one for the removal of bhranti.

And, the method of dhyana done for the unique sukha of jeevan-mukti is of a third kind. The *sahaja-sthiti* (natural state of being established in the swarup) is not dhyana. It is absolutely –

Jahaan jahaan chalo soyee parikaramaa,

Aura jo kachu karo soyee poojaa.

(Wherever you walk it becomes a worshipful circumambulation. Whatever you do become puja.)

This is the method of doing dhyana. In this, the dhyana for being nirvishay is done to make the antahkarana pure; and the dhyana to be nirvishay to get the extraordinary sukha of jeevan-mukti, are both negated even while interacting in the world. These are the three *paksha* (aspects) of Gnan.

The stream of the Atmakara vritti, when the mana is focused totally on the Atma, is done for removing bhranti.

How can bhranti be removed? Can it be removed by *shravana-manana* (listening to spiritual discourses and grasping their purport – meditating on what you have understood)? Bhranti is not necessarily removed by shravan; not even when shravan is followed by manan. The buddhi should be applied to the vastu (object; the Atma) you have done shravan-manan about; and it should be applied repeatedly.

I will tell you a beautiful definition given by a Mahatma. I will say it in the old style. You will enjoy hearing it.

Kartrittva-bhoktrittvalle`shashoonya vaasanaa-sanskaararahita shuddha saattvik prateeti-maatra.'

The reflection of the Atma-vastu in the pristine antahkarana is called dhyana.

Our method is like the method of the lawyers – not one word more, not one word less. So, meditating on an antahkarana that does not have even a trace of the feeling of being a *karta-bhoktaa* (the doer-the one who feels pleasure and pain), is free of desires and preconceived notions, and is a reflection of the Atma-chaitanya (the pure consciousness that is the Atma), is dhyana.

Om Shantih! Shantih! Shantih!

Yoga is just like *roga* (disease; illness). If someone gets a roga, does he know what the illness is? Does he know what caused it? People blame factors. Then they begin to think about the remedy, and how the person can be healthy again.

The illness, its cause, its treatment, and then good health – these are the four parts of an illness. By itself, Yoga – or dhyana – is not *svasthataa* (good health); it is a *chikitsaa* (treatment). Dhyana is a medicine. If a person is to sit and do dhyana all his life there will be no social interaction for him. Dhyana should be such that it does not become an obstacle in our interaction with others. Furthermore, it should remove our ailment and make us healthy. Thus, dhyana is a treatment for some illnesses. If a patient understands his illness properly, he takes his medicines properly.

However, if someone is *paagala* (mad; out of his senses) he does not understand his illness even if someone explains it to him. Now, Yoga is not a medicine that anyone can force you to take! The Yogis don't come from the Himalayas – they come from Delhi, Calcutta, Madras, etc, and you don't understand your illness. They convince you that you need to take medicine.

Why, my brother? Why do you need to take medicine?

So, if someone else urges you forcibly to do dhyana – and if he has come from a foreign country – you will consider the medicine he gives as being more valuable. You will give greater importance to what he says, rather than what is said by a learned person from our own country.

If you want to go on the path of dhyana, you must first understand what the illness is, that gives the need for dhyana. This is where our topic should begin.

Whatever I tell you will be Hindustani (Indian) – from our own traditional teachings. The first point is, people have become caught up in this *sansaara-chakra* (the wheel of this interactive world). They are caught so badly that they go round and round, coming back repeatedly to the same place. This sansara-chakra – the wheel that turns the world – has six *are`* (spokes). Chakra means a wheel, like the wheel of an old-fashioned Victoria (horse carriage). Each wheel has six spokes that are straight and of equal length. They support the rim of the wheel.

The *kaala-chara* is the wheel of Time that keeps turning. It rests on six spokes. They are: *adharma* (that, which is contrary to Dharma), *dukha* and *dve'sha* (hatred); and Dharma, *sukha* and *raaga* (attachment). These six keep the wheel turning. *Avidyaa* (nescience; wrong thinking) is the driver. If you do Dharma you will get *sukha*.

Please take this as absolutely definite. The more careful you are in your actions, the more *sukhi* (happy) you will be. This is the *maayaa* (the Ishwara's power of illusion) of this world. If you allow yourself unrestrained sensual indulgence, do and say whatever you feel like, and accumulate wealth by improper means, you will get slapped at every step.

Husbands and wives are unhappy about each other, because neither of them has control over their tongue. Their hands and feet have no self-restraint. There is no *maryaadaa* (ethical framework) in their *sangraha-parigraha* (accumulation-hoarding). These are the six spokes that keep the wheel of this world turning.

How do we get caught in this? If a person is a *dharmaatmaa* (one who adheres to Dharma) he will be *sukhi*. He will form *raaga* (attachment) for *sukha*. He will want to get *sukha* again, so he will do the same good deeds. Thus, Dharma, *sukha*, *raaga*; Dharma, *sukha*, *raaga*. Even the Dharmatmas who do Vedic rituals like Yagnas and Yaagas, are in the wheel of the sansara. They will do Dharma in the form of a Yagna and get *laukika-paaralaukika* (of this world - the realms after death) *sukha*. They will have *raaga* for *sukha*, so they will do Dharma again. They will continue to remain caught in the sansara-chakra.

In the same way, people who do *adharma* may get temporary *sukha* of a kind, but later, they are bound to get *dukha*. You people would be knowing about the secrets about the lives of your relatives, neighbors and friends, but in my opinion, we (the Mahatmas) get far more information than you, about these matters. You are connected to a few families; we are told the stories of thousands of families!

There are husbands who tell their wives to steal things, and even cohabit with other men. The wives do *adharma* at their husbands' bidding. If the wife even kills someone at her husband's instructions the husband will lavish praise on her for being such an obedient wife. Later, however, he will feel suspicious that she may do these wrong things of her own accord.

I also know that you can do *adharma* and get *sukha* – not real *sukha*, but an illusory *sukha* – for some time. Later on, however, you will get *dukha*, and

when dukha comes, dvesha will follow. Dvesha will make you do adharma again. You will indulge in violence. Then dukha will come again, and dvesha will come again.

These six spokes of Dharma, sukha and raaga; adharma, dukha and dvesha continue in a cycle.

I am still talking about dhyana. Therefore, I am describing Dharma, the fruit of Dharma, and raaga. These are included in avidya. Adharma, dukha and dvesha; Dharma, sukha and raaga – are all included in avidya. They are all *aaropita* (superimposed) in themselves by avidya.

Don't think that avidya will be found in some ancient books, or that it affects only some Yogis. Avidya is that, which is affecting your lives. Avidya means *be`vakoofee* (foolishness), *naa-samajhee* (lack of the right understanding). Avidya means *bhraanti* (false understanding). Avidya is inverted thinking.

Therefore, you are an *adharmee* (one whose behavior is contrary to Dharma) by nasamajhi. You are dukhi (having dukha) because of nasamajhi. You are an adharma because of nasamajhi. It is nasamajhi that makes you a *dve`shee* (one who hates). Avidya is the *he`tu* (cause), at the root of all six spokes.

The fruit of avidya is that you keep getting a suitable *shareera* (body), depending on your raaga-dvesha, and the sukha-dukha you seek. For example, your body gets *oogra* (fierce; cruel) when you get angry, and the same body gets *utte`jita* (stimulated) when *kaama* (lust) overcomes you. Similarly, the antahkarana changes when a person gets *kaama-vaasanaa* (lust), *krodha-vaasanaa* (anger), *lobha-vaasanaa* (greed), etc. The relationship with the old body is severed, and you get a new body according to the predominant *bhaava* (feeling; emotion) in your mana.

It is another matter that as long as these causes remain in your life, you will continue to get the fruits of your actions.

Where do the causes and the fruits stay?

They stay in the mana. They stay in the antahkarana (the fourfold mind composed of the mana = emotional mind, buddhi = intellect, chitta = mental inclinations, and ahankara = the subtle pride of individuality).

And, what is their *aalambana* (support; strength)?

It is the objects of the senses, causes, fruits, and refuge. The *jeevaatmaa* (the Atma attached to a body; an individual) considers these to be his 'I' and 'mine'. He becomes dukhi at times, because of the vishays, and at times he becomes dukhi because of mental sorrows. At times he is dukhi because of physical suffering, and at times because of the six spokes (of the wheel of the world) - Dharma, sukha and raaga; adharma, dukha and dvesha. Avidya is at the root of all these.

Have you experienced any of these, or not?

If a patient understands that he has an illness, he will try to find its cure. Cheats come to small towns and spread out their wares on the roadside. They play their *damaroo* (a small double-sided drum) to attract attention, and call out the praises of the miraculous remedies they have. People gather round out of curiosity and get convinced by their oratory. 'Take this medicine!' they cry. 'It will remove your disease!' 'Take this medicine. It will be very useful if a scorpion bites someone in your house some day.'

These people are impressive speakers. They narrate little episodes. 'A famous Nawab suffered from a fever that none of the doctors could cure. This *jadi* (a root with medicinal properties) – that I hold in my hand – was touched to his left eye and the fever left the left side of his body. Then it was touched to his right eye, and the fever left him completely! I have brought the same *jadi* to your town. Buy it and keep it safe. Whenever fever comes, just touch it to your eyes and you will be cured. It stays for years without losing its efficacy.' All these are tricks people play to cheat and delude.'

Some sukha comes from *abhimaana* (pride) and some comes from *abhyaasa* (practice; habit). You can count these as the causes of sukha in this world.

Thus, the sukha that follows Dharma, and the raaga that follows sukha; the dukha that follows adharma and dvesha that follows dukha – is what your life is filled with. And, because of these, because of their rising and subsiding, there is such a lot of raaga-dvesha, laughter and lamenting in your life. All these fill your mana. They seem to come and go with the vishays. So, to break the connection with the sansara – the family of avidya – you have to know that your Atma is separate from them. Your Atma is kootastha and tatastha.

You have no *sambandha* (relationship; connection) with the Dharma, sukha and raaga, adharma, dukha and dvesha that drive the world. Nor are you connected to

the *aakriti* (form) that keeps changing. You are not even connected to your antahkarana in which these *aakriti* (forms) and *vikriti* (distortions) appear.

The Gnan of *avishaya* (absence of vishays) and the Gnan of *asambandha* (absence of connection) are separate. The Gnan of *asambandha* is, 'I am in no way connected to any of these.' This Gnan takes you towards *nivritti* (lack of involvement) in the sansara.

For the time being, I am putting aside the topic of Paramartha Gnan (Gnan about the Supreme goal), Gnan about the Brahman, and Gnan about the Adviteeya (non-dual). The people who advocate the traditional kinds of dhyana do not accept the glory of the *advaya* (non-dual) Gnan. All they say is, 'We should have *dhyaana-nishthaa* (staunch faith in dhyana).'

Actually, there are two *parampara* (traditions handed down from Guru to disciple). The Gnan-parampara does not give much importance to dhyana. The Gnan parampara belongs to the Vedantis. The Vedantis accept the utility of dhyana, but they do not accept that dhyana is essential for obtaining Gnan. When I speak about the Vedantis, I refer to our Upanishads, Brahma Sutras, the Gita; the principles of our age old philosophy that are known as Vedanta. If someone in some foreign country says that Nyaya Darshan or Yoga Darshan is Vedanta, and that *vive`ka* (discrimination between the eternal and the transient) is Gnan, that will be some other parampara.

That, which is called Vedanta by the great Acharyas (Masters) Shankaracharya, Madhavacharya, Nimbarkacharya, Vallabhacharya and the Acharyas of the Shakta-Shaiva schools, is the Bharatiya (Indian) parampara. They believe that dhyana is helpful in obtaining Gnan. However, the Vedanta *siddhaanta* (principle) does not accept that dhyana is essential for Gnan in the way a father is essential for getting a son. They say, 'Yes; it is true that a person cannot obtain Gnan if his mana is restless, if different kinds of thoughts keep rising and different inclinations keep agitating the mind.'

You want to get Gnan about the Atma, but this Gnan cannot be obtained through the buddhi, the mana, or the indriyas. You need a *vastu* (object) that can give you this Gnan. Very well; we will put aside this completely for now. The Gnan of the *asambandha*, and the *sthiti* (state) of *asambandha* is

Tadaa drashtuh svaroope`avasthaanam.

The *drashtaa* (the Atma within who is an uninvolved observer) should be established in his *svaroopa* (essence), meaning, the drashta should not have *taadaatmya* (identification) with the *drishya* (that which is perceived; that, which is not the Atma) – ‘*vrittisaaroppyam itaratra*’.

If the drashta is not established in his swarup, he will be established in some *vritti* (mental inclination; thought). He will believe, ‘I am *sthira* (settled)’, or, ‘I am *tatastha* (indifferent)’, or, ‘I am *kootastha* (unaffected).’ Or else he will believe, ‘I am the kootastha, tatastha, drashta, *saakshee* (an uninvolved witness).’ Narayana! The dhyana I am telling you about is in the form of a *bhoomikaa* (preamble; basis) for obtaining Tattvagnan.

Dhyana is the fruit of Gnan and *vive`ka* (discriminating between the eternal and the transient; the true and the false). Please observe this. Vivek-Gnan means, there are two things. You are to separate them and see one vastu (object). Don’t look at the other. This is called dhyana, you know! And, sit established in one, and let go of the other. This is dhyana.

And, to have the Gnan that nothing exists except the Atma (that is your ‘I’, and not separate from the non-dual Brahman that is the substratum of all that exists) – and get the *vilakshana sukha* (extraordinary happiness) of life, is something different.

Therefore, come; I will tell you about the path of dhyana, by which you can leave one and establish yourself in the other.

You leave the *alakshya* (that, which is not the goal) and sit in the *lakshya* (the goal). Let go of what you are not aiming to get in life, and keep your mind steady and still in your aim in life.

‘*Tatraikataanataa dhyaanam*’. ‘*Tatra lakshye` e`kataanataa*’. I use the word ‘dhyana’ in the traditional meaning generally understood by people. If some Mahatmas consider it to be a synonym of Gnan I will not object. Dhyana is the name of the Brahman. It is a name of the Ishwara (the Brahman with form and attributes). It is even a name for Samadhi.

Now, how can dhyana be achieved?

Understand two things about dhyana. There are two kinds of people – the Devtas and the *jeevana-mukta* (great souls who are born enlightened) who do not need to make any effort to do dhyana. The body of a Devta is not made of the gross

forms of the five elements, like ours. It is like our mana. Our mana doesn't need physical ears to hear a sound. It has the power to hear. It does not need skin to touch anything.

Devatas attain Samadhi by just thinking about Samadhi, and feel vikshepa if they think about vikshepa. *Khayaala* (thought) is itself, a Devata. *Pratyaya* (a belief) is a Devata. So, if a Devata wants to do dhyana, he will achieve it as soon as he thinks of it. It is the same with the *janma-siddha* people (people who are born enlightened). This is a very useful and important point. Please understand it well.

The fact is that the mana has no color – neither red, nor black, nor yellow. However, when you begin to make the mana *e`kaagra* (collected; focused) colors appear in it. The Brihadaranyaka Upanishad describes this. It states that the color of the mana is white, like a sheep.

What does this mean? It means that the mana has no color; it has the *khayaala* (thought; idea) of colors. So, one point is that there is no specific color of the mana.

What about the *aakriti* (form; shape) of the mana? Does it have the form of a monkey, or a swan, or a cow? Is it a female form or a male form? No; there are no differences of gender, form, or species in the mana. The mana is itself, female, male, a monkey, an animal, and a bird.

What is this?

In fact, there is no karma in the mana either. It has no age – it is neither a child, nor a youth, nor aged. This mana has no age, no color, no form, no species, no weight and no length or breadth. There is no *de`sha* (space) or *kaala* (time) in the mana. The mana is whatever you think.

Then, what is the mana?

On the one hand, people say that the buddhi is also the mana, fear is also the mana. You would have read in the Upanishad –

Hreerdbheerbhih itye`tat sarvam mana e`va.

(‘Hree’ means to feel shame in doing anything improper. ‘Bhi’ means fear, both of them, and other emotions like them, are all the mana.)

Agnaanam vignaanam sangnaanam pragnaanam iti e`tat sarvam vignaanasya naamadye`yaani bhavanti.

(Agnan, vigan – meaning the intellectual reasoning, their awareness, and pragna, meaning the intellect that gives right thinking, are all names of the mana.)

Meaning, all these are the mana.

The Upanishad states that the mana stays neither inside nor outside. This thing, the mana that makes you so agitated and anxious, and gives you so much trouble, is not inside the body. Neither is it outside the body. This is Vedanta –

Na baahye` naapi hridaye` sadroopam vidyate` manah.

There is no *satya padaartha* (any substance that has an eternal existence) called the mana – neither in the heart, nor outside.

Then, what is the mana?

There is an *arthaabhaasa* (an illusion of something real), an *artha-pratimaana* (a pattern that seems real) in your Gnan-swarup, and that is called the mana.

Yadartha-pratibhaanam tanmanah iti abhidheeyate`.

(The mind exists in the consciousness.)

Very well; now see the result of this. Where is your mana? What is it?

Your mana is what you perceive. What do you see? A woman? No; it is your mana that you see in the form of the woman. Do you see a man? It is your mana in the form of the man. What do you see? *Mitti* (earth), *paanee* (water), *samudra* (the sea), *nakshatra* (stars), *chandramaa* (the moon)? These are seen when your mana is present, and not seen when your mana is absent. That is why the entire sansara – the whole of this interactive world – has *anvaya-vyatire`ka* (rule-exception to the rule). The world is perceived when your mana is awake, and not perceived when your mana sleeps. So know your mana.

What is your mana? Your mana is what you see, what you look at. If you see a Devta your mana is a Devta. If you see a Daitya your mana is a Daitya. Your mana is an enemy if you see an enemy and a friend if you see a friend. It is only your mana that you see in the form of this world. There is no question of nay dispute.

The fruit of this is –

Bhava pratyayo vide`ha prakriti layaanaam.

Those who are *vide`ha* (having no physical form) meaning, the Devtas, and those who are immersed in Prakriti (the Ishwara's power of Creation; Nature), meaning, in Samadhi, get the thought that they are seeing the Samadhi and the Samadhi is real.

This is why it is said that going into a Samadhi is easier than shutting your eyes. It is harder to crush a flower than to attain a state of Samadhi. The fact is, vikshep is also a *khayaala* (thought; idea) and Samadhi is also a *khayal*. Think of Samadhi and you are in Samadhi.

There is a man who believes that I have genuine affection for him. This is when he is in a positive state of mind. However, when his *mana* is negative, he thinks I am his enemy, out to hurt or harm him! I am the same, unchanged. The man is happy when he thinks I am his well-wisher and unhappy when he thinks I am his enemy.

Understand this point about dhyana – you will be able to achieve dhyana. See your *mana* in your dhyana; you will be able to achieve dhyana. Do you know what a state of Samadhi is like? My friend, just touch a state of Samadhi mentally. And, touch your enemy mentally. Your *mana* will appear in the form of your enemy. This is a great *rahasya* (secret) of dhyana. It is such an important secret that if you understand this, you will have no difficulty in achieving dhyana.

A Devta becomes established in dhyana as soon as he does the *kalpanaa* (imagination) of dhyana. A jeevan-mukta becomes established in Samadhi as soon as he thinks about being in a Samadhi. Samadhi abides in his *kalpana*, Samadhi in the imagination of a Devta, and Samadhi in the imagination of a jeevan-mukta!

You can experience whatever state you want, whenever you want, wherever you are. You can see Vaikuntha (the divine realm of Bhagwan Vishnu) while sitting here, or you can see Narak (Hell), if you so desire. I can make you do the dhyana of Narak – or Vaikuntha – right now, right here. If you see *shaanti* (peace), your antahkarana is *shaanta* (tranquil).

I was invited to the house of a gentleman. I saw pictures of Rama, Krishna, a serene Buddha, and Mahavir Swami on one wall. On another side of the room there were pictures of Jawaharlal Nehru, the American President and the Russian President. And, Narayana! The third wall had pictures of famous film actresses.

Just yesterday, Sharmaji picked up an English newspaper some visitor had left behind. It contained pictures of nude women.

I had once stayed at the house of a big Seth (wealthy businessman) for a month. When I went there, I noticed that the large paintings on the walls had been covered with cloth and tied up well. The thought that came to me was that the must be paintings that were not suitable for a Sadhu to see. When I enquired, I was told that they were paintings of nude women and had been covered up since I was to stay in that room.

So, see, I go to a room that has pictures of naked men and women, kings and political leaders, and Buddha, Mahavir, Rama and Krishna. Now, whatever I want to see will be before my eyes.

Thus, this world you perceive contains Sattva (the lofty tendency that gives peace and good thoughts), Raja (the mixed tendency that gives strong passions and hectic activity), and also Tama (the lowly tendency that gives sloth and deluded thinking). If you wish to identify with Tama, everything will seem to be filled with the Tama guna, and so on. Whatever you identify with will seem to pervade your life. This is the method of dhyana.

Everything exists in the *vishva-srishti* (this world). The fact is, the *saakshaat* (incarnate) Parabrahm (Supreme Brahman that is without form or attributes) is also here, and the Ishwara (the Brahman with attributes) – who is *sarvagna* (omniscient) and *sarvashakti* (all-powerful) is also here. Hiranyagarbha (the pure consciousness that permeates everything) is also here. The Virat (the colossal form of the Brahman that manifests as this Creation) is here. Narak is here, Swarga (Heaven) is here, and Vaikuntha is here. Where do you focus your mana? Dhyana is done by thinking about something.

Imagine you are asleep; you will enter a state of Samadhi. Imagine Vaikuntha and sit. You have understood the point haven't you? Etiquette forbids such questions! When lawyers address the Judge, they are not allowed to say, 'You Honor, you have not understood my point.' They have to say, 'Your Honor, I have not made my point clear.'

However, please note this point – whenever any doubt arises in life, it is based on the belief of some supporting factor. Is it possible for you to doubt that you exist? Is there any great warrior who can show that he does not exist; that he doubts his

own existence? Can anyone ask, 'I don't know whether I exist or not, and I have doubts about my own existence'?

Yes, you can certainly ask, 'Did I have an earlier existence?' You can also ask, 'Will I exist after the death of this body?' But you cannot ask, 'Am I alive at this moment or not?' A person who asks such a question will be declared mad.

Such questions arise only after accepting the *aatmasattaa* (the existence of the Atma). You say, 'I exist.' It is with the acceptance of the Atma-satta that you say this. And the question of existing before you were born, and after your body perishes, is the root of *shraddhaa* (faith).

This dhyana is nothing else; it is the name of your thoughts, your convictions. Like the Devtas and the janma-siddhas, your thoughts and convictions do not identify with the gross physical form. They enter dhyana as soon as they think about something. The question is, how can ordinary people, who identify with their bodies, and think of their body as 'mine', achieve dhyana?

I will tell you five points for this.

Shraddhaa (faith), *veerya* (valor), *smriti* (remembering), *e`kaagrataa* (a collected mind), and *pragnaa* (the intellect that gives right thinking) are the five qualities that should come into a person's life.

Shraddhaaveeryasmriti samaadhipragnaapoorvakah itare`shaam.

Itare`sham means, apart from the Devtas and the janma-siddhas; those who have to inculcate these sadhans. Maharshi Patanjali says:

Shraddhaa veeryasmriti samaadhipragnaapoorvakah itare`sham.

Those who are neither Devtas, nor janma-siddhas, need these five qualifications to do dhyana.

In his commentary on this sootra, Maharshi Vyasa explains 'shraddha':

Saa hi kalyaanee jananee e`va yoginam paati.

This shraddha is *kalyaanee* – one who gives good fortune. She gives love to a Yogi like a mother, taking him on her lap to protect him from heat and cold. She nourishes and protects a *saadhaka* (spiritual seeker) in every way, and liberates him.

The fact is, you do not understand the difference between *sanshaya* (doubt) and *jignaasaa* (a wish to know). You are big people; please don't take offence at my words! You are educated people. To say, 'You don't understand' is insulting, but please give acceptance to your Atma tattva, and ask a thousand questions about the swarup of the Atma. Have jignasa about the Atma.

To wish to know is different from having doubts. To have jignasa means to want to know whether something exists or not. You seek the truth about its existence or non-existence. This is quite different from doubting its existence.

Shraddha is not necessary for sanshay, but it is necessary for jignasa. The Brahmasootra says, '*Athaato brahmajignaasaa*'. In this, the word 'atha' includes shraddha. This is acknowledged by all the Vedantis.

Suppose you don't have the faith that you can enter into a Samadhi by practicing Yoga (dhyana). Also, you do not believe that the Atma becomes Mukta (liberated; free of the identification with the body) when a person gets *vive`ka-khyaati* (the belief that the eternal Atma is separate from the transient world). If you say, 'I will see the Samadhi first, and then I will do sadhana.' Can you progress on the path of spirituality? You won't progress even one step if you take this stand! Shraddha is '*chitta samprasaadah*'. Shraddha makes the mind limpid.

Kaakaivaabhishankee – as suspicious as a crow! A crow is suspicious of even the person who feeds it regularly. Your chitta (mental inclinations; thoughts) should not behave like a crow. If your chitta is *nirmala* (free of impurities), and has samprasada (a happy, peaceful feeling) dhyana will come into it.

Shraddha, too, is of two types – one is *veeryavatee* (valorous) and the other is *nirveerya* (without valor). When *saadhana* (a method for spiritual progress) is done on the strength of shraddha, that shraddha is valorous, like a wounded soldier who fights on with the faith that his commanding officer is sending troops to his aid. His faith gives him inner strength.

In the same way, a person who has shraddha has *aatmabala* (inner strength; the strength of his Atma). He does not lose heart when faced with problems, because he is bolstered by his shraddha. Shraddha teaches him to carry on, the way a mother teaches her child to carry on. Shraddha nourishes the weak, like a mother. When a sadhak feels defeated and exhausted, shraddha supports him.

There is an episode in the Shrimad Bhagwat that describes the mythological churning of the *ksheera-saagara* (the milky ocean). The Devtas (divine forces) and the Daityas (Demonic forces) got together to churn the ocean and bring out the *amrita* (elixir that bestows immortality). The first item to emerge was *visha* (poison). This was so deadly that both the Devtas and the Daityas wanted to give up the effort. At that moment, Bhagwan Gauri-Shankar, who represent shraddha and *vishvaasa* (faith with conviction), manifested, and drank the poison. At that time –

Bhavaaneeshankarau vande`shraddhaavishvaasaroopinau.

(Tulsidasji wrote, 'I bow down to Bhawani-Shankar, who are shraddha-vishwas incarnate.)

Bhawani-Shankar manifested in the form of shraddha and vishwas. The meaning of this is that Shakti (the primordial power) and the *shaktimaana* (one who has Shakti) manifest, and help in the *samudra manthana* (churning of the milky ocean). Gauriji advises Shivaji to drink the poison, and He drinks it.

Sanshaya (doubt) is lack of valor, and lack of action. Shraddha drinks it up. Shraddha makes a sadhak valorous. *Veerya* (valor) comes from faith. The ardent desire for spiritual progress, the achievements, strength, the mild, medium and exceptional progress, all come from veerya. Then, the curtain (that hides the Atma) begins to tear, and the person begins to remember the Shakti hidden within. That means, he begins to get the dhyana of these shaktis (powers), and then he becomes *tanmaya* (immersed) in them. After that, he gets vivek-khyati.

Therefore, when a person wants only the *tvam padaartha* (tvam = you, the Atma. Padartha = substance), meaning, 'I', his swarup, he will need only these sadhans – shraddha, veerya, and the rising of *smriti* (the memory of the power hidden within). The rising of smriti leads to a *sampragnaata* Samadhi (a Samadhi where only the awareness of 'I' remains). A Sampragnat Samadhi leads to vivek khyati. The rising of vivek khyati leads to an Asampragnat Samadhi, where even 'I' is forgotten. That means the person becomes established in his swarup. The Vedantis believe all these states to be in the individual. You should be aware of this. Individual state means the state of the chitta of the individual.

The Vedantis consider this vivek to be an *avasthaa* (state) of the chitta. Even the Sampragnat Samadhi is considered to be a state of the chitta.

The Vedantis say that as long as the *bhrama* (false understanding) of *dvaita-dviteeya* (duality and the other) is not cut away by the *bodha* (cognition) of a person's *adviteeya* (non-dual) Atma, this dhyana and Samadhi can never be *poorna* (whole; complete).

You people urge me to talk on Vedanta and the Upanishads. The Ishwara is the Creator of this world. If you want me to give a discourse on this from the viewpoint of Vedanta, I cannot do it. However, if you tell me to explain from the viewpoint of the Nyaya Darshan as to how the Ishwara is the *kartaa* (doer; the one who does the work of creating this world), I can establish the existence of the Ishwara on the basis of the logic of Nyaya Darshan, without touching the philosophy of Vedanta. I can also explain how the state of Samadhi is attained, and that, according to the Yoga Darshan, Samadhi is the goal!

If you wish to know the vivek between the *drashtaa* (the Atma that sees) and the *drishya* (that, which is seen; as being separate from the Atma that sees), that is explained in the Sankhya Darshan.

If you wish to understand Dharma, and how its fruit is connected to it, that is explained by the logic of Mimansa.

The *shravana* (listening to spiritual discourses and grasping their purport) of Vedanta is needed to understand how a person gets *advaita aatmabodha* (the comprehensive understanding of the non-dual Atma).

So, come; I will explain 'Dhyana And Gnan', the vivek Gnan and its fruit, dhyana. Then, how dhyana results in *pragnaa* (the intellect that gives the right guidance) rising; a pragna in which the *pramaana* (proof) of the substance of Vedanta is reflected in the *pramaa* (accurate conception). And, through that prama, the *pada* (position; seat) that is free of both prama and *bhrama* (false understanding) – in which there is no praman and no bhranti – which is our swarup, is experienced. The *saakshaatkaara* (direct personal experience) of that pada is enough to remove avidya.

A state attained by a person is either *kaalika* (in time) or *de'shika* (in a place), or separate from some other *padaartha* (matter) from which it has moved. That is why *brahmaatmaikya bodha* (the realization that the Brahman and the Atma are one) is not even the creator of the *sthit*i (state). It is not the *janaka* (father; creator) of dhyana either. Nor is it dhyana.

Brahmatmaika bodha is like soap, used to wash away dirt. Soap is washed away once it has cleaned the body; it is not left on the body. It is the same with Brahmagnan, and it is wonderful!

I will tell you a little more about dhyana, and then I will tell you about Gnan.

Om Shantih! Shantih! Shantih!

The *aadhyaatmika sanskriti* (the traditional teaching of spiritual matters) gives particular attention to four main points.

- 1) The removal of *dushcharitra* (wrong tendencies and habits)
- 2) The removal of *durbhaava* (ill-will; negative attitudes)
- 3) The removal of the feeling that 'I' is attached to the body
- 4) The removal of *bhraanti* (false understanding) in our buddhi.

Bhraanti, Aham-bhava (the feeling that I am the body), durbhava and dushcharitra are the treasure-hoard of agnan. This agnan should be cut away.

Avidyaa kshe`tram itare`shaam.

(These are the areas of avidya.)

These are five points, of which four are *vyavahaarika* (pertaining to interaction) and one is their *anirvachaneeya kaarana* (the causal factor that is beyond defining). The first four – bhraanti, Aham-bhava, durbhava and dushcharitra are connected with the way we behave. The fifth – agnan – is neither connected to our worldly interaction directly, nor is it *paaramaarthika* (pertaining to the Supreme Truth). It is anirvachaniya. I am telling you this from the viewpoint of the Vedic Sanskriti (the tradition of the Vedas).

Remember, the day I say something from the viewpoint of one Sanskriti, which contradicts another Sanskriti, please don't feel offended. The day I speak from the viewpoint of that Sanskriti I will clarify the matter.

So, the first thing you have to keep in mind is to give up the idea that *pavitrataa* (purity) has to come into the mana before dushcharitra can be removed. Pavitrata will come only after dushcharitra is removed! Dushcharitra is external while pavitrata is internal. *Saadhana* (a method used for spiritual progress) is external and its fruit is internal. Pavitrata is the fruit and giving up dushcharitra is the sadhan. It is not the method of sadhan to think that you will stop using abusive language only after you have become free of anger. What I am saying is in keeping with the Vedic Sanskriti. You have to stop using bad words first; the anger will die down gradually, because it will have no outlet. This is the *bhaava* (feeling; outlook) of the *saadhana-saadhya* (the method- the goal) of the Vedic Sanskriti.

Sadhan is done in the outer life, and its fruit rises in the inner life. Only a Mahapurusha can remove dushcharitrata by the purity of his heart, because he is a *siddha-purusha* (an enlightened Mahatma) since his birth. There is so much pavitrata in the heart of a siddha purusha that dushcharitrata cannot touch it.

Now I will tell you one thing about dushcharitrata. It is a special feature of the Vedic Sanskriti that is not found anywhere else in the world. It is accepted by all the different schools, that *anushaasana* (obeying the rules) is Dharma. This is a unique point.

I was a member of the Congress party since 1931. In 1941, Gandhiji made a statement. 'The greatest Constitution in the world is a democracy in which anushasan and vivek are combined.'

Anushasan means Dharma and vivek means Gnan. The democracy that has Darshan (the right vision) and Dharma will be a true democracy. A democracy that does not have these is not a democracy at all! I mention this as an example.

Vivek means Darshan, and anushasan means Dharma. I hope you have understood this. If you carry out some very good work – work that you consider to be really excellent – on your own initiative, it gives rise to *abhimaana* (pride) in you. You feel, 'I did this good work. The decision was mine and I got it done.' This results in both raaga and dvesha, and also ego. However, if the good qualities and faults are considered from the viewpoint of the rules, there will be no raaga-dvesha or scope for pride. That is why the Vedic Sanskriti states that Dharma cannot arise without anushasan.

Your hand should work, but the work should be in keeping with what is right. If you tell your hands to fold themselves to show respect to someone, they should obey you. They should also obey you if you tell them to form into fists and be ready to attack, but if they form into fists against what you know is not right, it is adharma. Dharma is when you oppose your inner and outer enemies.

If you believe that it is Dharma to fold your hands, but adharma to fight, that will not be the correct interpretation of Dharma. There are times when *hinsaa* (violence) is Dharma. Please don't get upset if you are a staunch believer of *ahinsaa* (non-violence). Ahimsa is the principle of Sadhus. Himsa is needed at times, to protect the country and the people from being attacked by another country or by criminals. However, it is not my intention to discuss himsa-ahimsa

just now. I just made a general comment that it is essential to lead an ethical life, if a person is to be free of *dushcharitratā* (being immoral and unethical).

Anushasan (staying within the framework of ethics and decorum) is the result of being *shishta* (disciplined and well-behaved). Someone may ask, 'What if you don't get someone who is shishta?'

'Then find the one who has made the shishta *anushishta* (disciplined)'. That is called the *samvidhaana* (constitution of what is right). That is called the Veda – *shaashvata samvidhaana* (the eternal constitution of righteousness).

Let us proceed. *Durbhavanaa* (ill-will; negative attitudes) has to be removed from the chitta. Will durbhavana go away by merely being told to go away? If you order your body, 'O *kaama* (lust), get out of here!' 'O *krodha* (anger), leave me at once!' Will they go?

Kansa picked up his sword and said, 'O Nanda and all the gopas – get out of this hall!' He had no power to enforce his order. All the people were on the side of Shri Krishna. The whole city of Mathura was in favor of Shri Krishna. Kansa's commands to put Ugrasen in chains, and drive out Vasudev, were ignored. Nor did anyone attempt to drive out Shri Krishna. That was beyond anyone's capacity anyway!

The bad feelings – like kama and krodha – are seated in your heart. They cannot be driven out without using some *yukti* (stratagem).

If you say, 'There is no need to drive them out,' it is all right! You can stay with the animals and birds! What is the need to stay with people? If you wish to stay in society with people, you need to save yourself from the *bhaava* (feelings) that induce tendencies like lust, anger, greed, attachments etc that lead to favoritism and violence.

Now, what will be the *yukti* for removing the harmful emotions from your mana? The stratagem for removing raaga-dvesha is *samataa* (equanimity) for the vastu (object) and the Atma. Imagine there is a manual grinding mill. The top stone is the Atma *samatva* (the fact that the Atma in all is one), and the *drishya vastu* (the object perceived by the senses, is separate from the Atma that is the drashta, the one who sees). Raaga-dvesha are ground like corn, in-between these two stones. The believers of Sankhya Darshan give importance to the *samatva praakrita vastu* (the equality of the objects created by Nature), whereas the Vedantis give

importance to the samatva of the Brahma-vastu (the object that is the non-dual Brahman, the Atma in all, the substratum of all that exists).

One says that the *sama* (equal) is the *advaya akhanda chaitanya* (the non-dual, unbroken consciousness), and the other says that all *vyavahaara* (interaction) is in Prakriti (Nature). It is in the *praakrita* (natural; that, which is ruled by the laws of Nature). Therefore, to remove raaga-dvesha you should take the support of those who are bigger than you. If you turn the face of your raaga-dvesha towards the Ishwara, you will not have raaga-dvesha for the world.

Now, give thought to the Atma-bhava (feeling that you are the Atma). First, see one point about the dhyana and Gnan you do. I draw your attention of all the *dhyaanee* (people who do dhyana) towards this: when we give thought to any vastu we keep in mind all the *mano-vritti* (mental inclinations) of the past, future, and present, all the Darshans and schools of thought, and their *sthit*i (state; level). Every Darshan of ours is given with the viewpoint of *saarvabhauma drishti* (universal viewpoint), and *shaashvat drishti* (eternal viewpoint). Sankhya Yoga has a *kakshaa* (rank; level); so have the Purva Mimansa and the Uttar Mimansa schools.

Saptaanaam gnaanabhoominaam darshanasyaakhilasya cha.

Seven bhoomika (introductions; preambles) of Gnan are accepted.

One is for the first kaksha, another for the second kaksha, a third for the third kaksha, and so on. This is why, when they are expounded upon, they seem to be different. The *vastudrishti* (view of the object; the Atma) is the same everywhere. We will not waste time on the differences. Apply your mind to one point – I sit with you in my natural position. If I were to sit awkwardly – like this – I will be able to sit for an hour or two hours in this position. Then I will have to straighten myself. What is the difference between the two?

One is the habit of sitting comfortably in my natural position, and the other is to straighten my backbone and sit in an *asana* (Yogic posture). Do you see the difference? One is effortless, but the other has to be done consciously. This is the *sthit*i (state) of the *shareera* (body).

Now see the mana. Do you ever take your mana consciously to a state that remains only if you keep it there, but slides away as soon as you relax your effort? I don't want to talk about your dhyana; I want to ask you whether you wish to

keep your mana in a particular state for some time, or not. Does your mana stay in a particular state by your effort? I'm not taking the name of the state, you know!

I have a number of friends who are *saadhaka* (spiritual seekers). They tell me, 'Maharaj, my vritti does not remain steady. I am unable to remain in my swarup. I have spent twenty years trying to do dhyana, but my dilemma remains unchanged.'

I was reading the Mahabharata. I was about seventeen at that time. A gentleman came and asked me, 'Maharaj, what is the difference in the four parts of the antahkarana?'

I answered him in great detail. Twenty years later, I was thirty seven at that time, and I had become a Sanyasi. The same man came to me and asked me the same question. He did not recognize me, but I remembered him, and that he had asked the same question twenty years ago.

You also have the same question after twenty years! 'Maharaj, the vritti does not remain steady. My state (of dhyana) does not endure. I slip.' Have you ever done any introspection in these twenty years, regarding this? Have you even done the dhyana of the *avayava* (components; parts) of the *viraata* (the colossal form of the Brahman that is this universe) about what are the parts of the Virat? Avyaya means a part; a component, a limb. This *chandramaa* (moon) is the Ishwara. This *samudra* (sea) is the Ishwara. An image made of clay is the Ishwara, since *mitti* (clay) is a part of the Virat, a *moorti* (image; statue made of clay) is also a part of the Ishwara.

It may be a Shaligram Shila (a round stone worshipped as a form of Bhagwan Vishnu) or a Narmadeshwara Shila (an oblong stone worshipped as Bhagwan Shankar), or a Brahmin, or the Guru, or a cow. You can consider any of these to be a part of the Virat, and do dhyana of the whole through any of the parts. You can do the dhyana, 'This is Vaikuntha (the divine realm of Bhagwan Narayana)', 'This is Goloka (the divine realm of Bhagwan Shri Krishna)', 'This is Saket (the divine realm of Shri Rama)', 'This is Swarga' etc. These are parts of Hiranyagarbha (the universal consciousness; the soul invested in the subtle body). Or you can do the dhyana of the Parameshwara (Supreme Ishwara) who is the causal factor of all the sthitis – Creation, Sustenance, and Dissolution.

The dhyana of a part of the Virat – or Hiranyagarbha – is the dhyana of the Parameshwara. This dhyana is the Hiranyagarbha Ishwara, the Ishwara as the *kaarana* (cause; root) of the three states of waking, dreaming, and deep sleep.

The dhyana of the components of the Virat, the components of Hiranyagarbha, and that everything is the Parameshwara; the dhyana that the Hiranyagarbha is the Ishwara, and the Parameshwara, who is present as the causal factor of all that exists.

You can use the *aalambana* (support) of the *vitarka-sthoola* (argument for – against gross matter) to make the mana focused. Or, you can take the support of *asmitaa* (one's self; the subtle pride of individuality), or *aananda* (pure joy). You can use any of these as a support for focusing your mind. I am not concerned with whether you do dhyana with the *pradhaanataa* (predominance) of the Atma, or the *pradhanata* of the Paramatma. What I want to say is, whichever vastu (object) you catch in your mind, and whichever way you hold on to it, is it the same as what you had before, or not? Furthermore, does it leave you after you get up from dhyana, or not?

You called it the sthiti in the form of the drashta (the state where you feel that you are a mere observer). You called the sthiti in the form of the Brahman. Now, the sthiti that is created by your effort – and leaves when the effort becomes lax – is called dhyana. Your own *aappaa* (self), however, is not created by any effort of yours. Nor does it leave you when you slacken your efforts. Your Self is Gnan-swarup.

I am explaining the difference between dhyana and Gnan. There is not a great deal of difference. If only dhyana is present in a person's life, the *adhikaaree* (a person who is eligible for doing dhyana) will always be a karta. A person who has the qualification for doing dhyana is a karta; he is the doer of dhyana. He does dhyana and dhyana is done; and if he doesn't do dhyana, dhyana does not happen. Dhyana is something you can do if you want, or not do if you don't want. You are independent in this. '*Svatantratah kartaa*' – a karta is free to choose.

Another point is that you can do the dhyana of the *niraakaara* (formless Brahman), or the *saakaara* (the Ishwara with form). You can do dhyana of the *paroksha* (not grasped by the senses) nirakara Ishwara, or of the Ishwara superimposed on the *pratyaksha* (tangible; know by the senses) vastu with form. Or, you can let go of both, and do the dhyana of the drashta (Atma) as being the

Brahman. Whichever dhyana you do, the *kartrittva* (feeling that you are the doer) will remain.

You have the freedom to choose to do, or not do dhyana. You have the freedom to change the dhyana you do. You can stop doing dhyana of the sakara and do dhyana of the nirakara. Or else, choose to sit as the drashta. Somebody said, 'I have sat as the drashta long enough! There is no pleasure in it!'

There was a time when I answered an average of twenty letters a day. That was one of my tasks when I was with the Gita Press at Gorakhpur. Letters sent by *saadhaka* (spiritual seekers) contained questions that had never come to my mind! I had to give thought to them before answering. Some twenty seven years ago I got a letter from Vipinchandra Mishra. 'Does Vaikuntha become empty when Bhagwan takes an Avatar on this earth? Does Bhagwan come in His totality or does a part of Him remain there when He descends in one form?' The gentleman who wrote this letter is now a High Court Judge. I had shown the letter to Hanuman Prasadji. He read it and told me to write the reply.

All kinds of questions rise in the minds of spiritual seekers. No matter what kind of dhyana you do, a person who does dhyana is a *kartaa* (doer); and he has the freedom to change the *dhye`ya* (object of dhyana). He can do dhyana of the *saakaara* (with form) or the *niraakaara* (formless), of himself as a drashta, as the Brahman, or as a *jeeva* (the Atma attached to a body; an individual).

What happens is that the Ishwara will be glimpsed in the form for which you have *shraddhaa* (faith). This is also an enjoyable factor. The Ishwara glimmers in 'I', in you, here, and there. There is one more delightful point. Do you know what that is? Just as there are automatic machines that just need to be switched on, when we make our vritti *dhye`yaakaara* (when the mental inclination takes the form of the object of our meditation), it starts doing its work automatically! Just get your vritti started! It can be '*shivoham*' (I am the Atma that is Shiva). Shivoham is also an *upaasanaa* (worship). From the viewpoint of our Vedic Sanskriti, '*Vaayo tvame`va pratyaksham brahmaasi*' – O Air! I experience you as the Brahman!

Yohamasosmi bhagavade`vate`.

You are what I am – *bhagavode`ate`.*

And, O Bhagwan, I am what You are!

This comes within the *ahamgraha upaasanaa* – worshipping the Brahman in the form of one’s own Atma. This upasana is described in the Vedas. It is also a fruit of dhyana.

Upasana has the *pradhaanataa* (predominance) of *vishvaasa* (staunch faith), and dhyana has the predominance of *abhyaasa* (regular practice). However, the identification with the vritti, through upasana and dhyana, will always be *shaanta* (tranquil; inactive). That means the vritti will be removed in both dhyana and upasana, because it has been created by an effort. You may say that in that case, it has no fruit. Well, it is the vritti that is the cause of the fruit!

Somebody once asked Shri Udiya Babaji Maharaj, ‘Baba, is Gnan greater, or is Bhakti (love for Bhagwan) greater?’

‘Bhakti,’ replied Baba.

‘Maharaj, what about Gnan, then?’

‘In Gnan there is no greater or lesser.’

Once, somebody asked, ‘Maharaj, is *jeevana-mukti* (the state of being free of any concern with the interactive world) greater, or is *vide`ha-mukti* (being free of the identification with the body) greater?’

‘The *kalpanaa* (imagining) of both is *amangala* (inauspicious)!’ said Baba. ‘Neither jeevan-mukti nor videha-mukti exist in our *svaroopa* (essence; true form).’ This is the outlook of Vedanta.

You want to do *saadhana* (use a method for spiritual progress). If you fail to accept the fact that you are a *kartaa* (doer), won’t the desired state of dhyana break sooner or later? So, even if you feel, ‘I am the *drashta* (a mere observer)’, that vritti will leave you after some time.

If you think, ‘I am the Brahman,’ a person who holds on to such a vritti for even twenty four hours will be a karta! Furthermore, the vritti made by him will be limited. The vritti can make a person sit in Samadhi for some time, but the Samadhi will break eventually.

Now, what is Gnan? Gnan is that, in which you don’t have to become anything, keep anything, or spoil anything. Gnan is not something that we are free to do, my brother! Gnan is not done, nor is it kept. It has no *aakaara* (form; shape). It

does not spoil. There is no question of its breaking. Nor is there any need to hold on to it, there is no tension in the Gnan of the *sthiti* (state) in one *vastu* (object).

In that case, what is the utility of dhyana?

The utility of dhyana is to remove illness; it is not to create good health. Its purpose is to remove the *roga* (disease).

Rogaa nivrittau svasthataa.

(The roga has to be removed to regain good health.)

Avidyaa nivrittau svasthataa.

(Avidya has to be removed to make a person [mentally] healthy.)

This is what Shankaracharya bhagwan tells us.

All right, my friend; let me tell you a couple of things about dhyana, in the style of the Upanishads. I will recite some mantras from the Upanishads. Today I will tell you about dhyana according to the Vedic Sanskriti. Sometimes, I will tell you from the viewpoints of the Buddhist and Jain Sanskritis. Please don't let the *sampradaaya* (traditional Sects) obstruct your understanding about any subject. This is an absolutely straightforward matter.

Don't confine Gnan to geographical boundaries; let the Governments do that. Let the American Government rule America and the European Governments rule Europe. Make our Government strong. But when it comes to the quality of Gnan, it will become a prisoner if you limit it to the boundaries of any country.

Please don't limit Gnan to the boundaries of time either, not even pre-historical times! Gnan illuminates history. Sanskritis (cultures) are created and destroyed in history. Don't put Gnan in the maze of Acharyas (Masters; founders of Sects).

Why?

An Acharya is needed for founding a Sampradaya (religious school). Every Sampradaya is based on the teachings of one Acharya. Sampradayas are built on the teachings of the Acharya a group of people believe in. Nations are built on geographical areas. Cultures are based on periods in history. Lineages are descended from one person, and *jaati* (species) are based on the *aakriti* (forms), like a buffalo, a human, birds, etc.

This Gnan is not in the akriti, or an Acharya, or a Sampradaya, or in history or geography. There are Panthas (religious philosophies; Sects) based on a *grantha* (holy book).

Narayana! Then, there are *apantha* – meaning, no Pantha is needed to obtain what they seek. That is an *agrantha* – meaning, with no holy book – *apantha*. This is a fact. You can use a Pantha or a Grantha to obtain that, which you seek. I have no quarrel with that! That Gnan-swarup is *akhanda* (unbroken, infinite), *advaya* (non-dual). The Veda says:

Naanudhyaayaan bahoona shabdaan vaacho viglaapanam hi tat.

Dharma is the soap that removes the covering that hides the Gnan-swarup (Brahman). Dharma is the soap that removes *dushcharitratat* (bad tendencies and behavior) of the body. Dhyana is the method for removing the *durbhaavana* (ill-will; negative thinking) of the mana. Gnan removes the impurities of the intellect which cover up and hide the truth. Their departments are all separate.

There is no *sama-sattaa* (equality of status; being of the same group) among them. Gnan is not in the *shareera* (gross body). *Bhaavana* (feeling; emotion) is not in the shareer. Therefore, there can be no clash of either Gnan or bhavana with Dharma. Disputes arise when the factors are at an equal level, with equal authority. If a person experiences thirst in a dream, that thirst will be quenched by the water of his dreaming state. And, if he is thirsty when he is awake, not all the water of the dream state will suffice to quench his thirst! He needs the water that he can drink while awake.

If you have durbhavana in your mana, you need *abhyaasa* (regular practice), *upaasana* (loving worship of Bhagwan), and dhyana for removing it.

For removing the *bhraanti* (false understanding) from the buddhi, you need Gnan. Our *svaroop* (essence; true form) is the *akhanda*, *advaya* Brahman, but it seems *parichhinna* (separate; fragmented) because of *agnan*. To remove *agnan* you need *Tattvagnan* (Gnan about the Tattva – the essence, the non-dual Brahman that is the substratum of everything). I will talk about dhyana in the style of the Vedic Sampradaya.

*Yacche`dvaangmanasi praagnah tadyacche`d gnaanaatmani,
gnaanamaatmani mahati niyacche`d tadyacche`d shaantamaatmani.*

*Yadaa panchaaavatishthante` gnaanaani manasa saha,
buddhishcha na viche`shte`ta taamaahu paramaam gatim.*

(There is no *samasattaa*, meaning, no equality of qualities or level, in Bhakti, Karma, and Gnan. Karma and Bhakti are to be done first, before Gnan can be obtained. Once Gnan is obtained, there is no necessity for doing karma.)

This is the method of the practice of dhyana, according to the Vedic Sanskriti.

Dhyaanaabhyasa rase`na cha.

(Cultivate a taste for the practice of dhyana.)

You can sleep for six hours and work for sixteen hours. One hour will be spent on your toilet, meals, etc. Give one hour for dhyana.

The fact is, the *mahattva-buddhi* (feeling of importance) for worldly matters does not go away.

There was a Seth (wealthy businessman) who came to Vrindavan. A *sankeertana* (program of group singing of devotional song) festival was going on. Sethji joined in with great zeal. He shed tears as he sang. He swayed with the music, and felt great love for Bhagwan.

When the program was over, the Seth returned to his guesthouse. His servant brought tea for him, but the cup slipped from his hand and the tea was spilled. Sethji lost his temper. He took off his shoe and began to hit the servant with it, shouting at him for his carelessness.

Why, my brother? You felt great love for Bhagwan when you were at the sankeertan; where did that go? How did anger overcome you at once?

The *rasa* (pleasure) of dhyana that is created in your life – does that *rasa* stop you from being dishonest? Does it stop you from stealing anything? Is it affective in preventing you from indulging in promiscuity and wrongdoing, or not?

When people relish their food they avoid answering the telephone at mealtimes. When I am interested in listening to the News I am disturbed by the chattering of people. Thus, when you get *rasa* in dhyana, won't the *rasa* of *bhoga* (worldly pleasures), *sangraha* (accumulation), and *vishaya-rasa* (indulging in sense objects) reduce?

You would have heard the story of the fat lady who consulted a doctor to lose weight. 'Have plenty of vegetables, fruits, and salads', said the doctor. She came home and told her servant to give her all the items recommended by the doctor. Having eaten what was prescribed, she asked for her regular food. She thought that the doctor had told her to eat these things as a medicine to help her lose weight, but she needed her staple food.

This went on for three months. Then she went back to the doctor. He was shocked to see that she had put on weight instead of reducing! He rebuked her and asked her about this. 'I ate all the things you told me to, before having my food,' she said. 'I don't know why I didn't lose weight.' If a person is not prepared to make the necessary changes in his diet, how can he reduce?

You have the weight of worldliness, and it keeps increasing; it does not decrease! An additional *abhimaana* (pride) is added. 'I am a *dhyaanee* (one who practices dhyana).' So, when a person gets the rasa of dhyana he gets the Gnan of the *maahaatmya* (greatness; importance) of dhyana. The doctor told you the importance of doing dhyana, but were any changes made in your earlier intake? Did something new come into it, or not? If not, your worldliness will continue to grow. Narayana! For dhyana, see this –

Yachhe`davaangmanasi praagnah.

(The abhidhavritti is the thought that carries the name of the person. Lakshana vritti thinks of the qualities and praise. All are included in the mana, in words the words that create knowledge.)

What you say with your *vaak* (the faculty of speech) – the vrittis of your *vaak* are *abhidhaa vritti* (the inclination that denotes), *lakshanaa vritti* (the inclination that indicates), and *vyanjanaa vritti* (the inclination that makes clear). These are rules of speech, but they don't come.

What should be done?

You have to study more for that. So, you are told, 'Restrain your speech in your mana.'

'Very well; I will stop speaking.'

You become *mauna* (abstain from speaking). What am I to tell you about this, Maharaj? One of my elders – I will not take his name – took a vow of mauna. He

stopped speaking and started writing. He went on writing, and then he asked, 'Why is my mana not under my control even now?' The mana that used to come into the external world through the spoken word found an outlet through the written word. It found a way out.

Here,

Yacche`dvaangamanasi praagnah.

Merge your *vaanee* (speech) into your mana; meaning, do not voice your thoughts.

'This is what is written in the Upanishads, and I am doing this sadhana.'

My brother, you would have read the Upanishads on your own. You have probably not heard it from your Guru. The word 'vaak' is an *upalakshana*. Upalakshan means that you should merge the action of any *karme`ndriya* (organ of action) into your mana.

'What the Upanishad says is not true.'

I told him, 'That is not true.'

He said, 'We are forbidden to speak untruths, but where is it written that we should not write untruths? Tell me that!'

Thus, my friend, there are some *saadhaka* (spiritual aspirants) who catch the vaak. It is written here, 'Merge the vaak into the mana.' Vaak means an organ of action – a karmendriya. We move it when we speak; as we wish. We can speak if we want to, or not speak – as we wish. That is why we are a *svatantra* (free; independent) karta of our speech. Furthermore, we can speak good things or we can say things that are harm and hurt. The Shastra has rules about what should be spoken and what should not be spoken.

Anudve`gakaram vaakyam satyam priya hitam cha yat.

(Gita 17. 15)

(Speech should be such that it does not cause agitation. It should be pleasing, beneficial, and truthful.)

Tapasyaa (asceticism; austerities) will be futile unless these things are understood. Karma is that, which we are free to do or not do. If we lose this

freedom, and become enslaved to our karmas, it means that we have made ourselves into slaves to *jadataa* (insensate matter). Are we ruled by our actions, or are we the masters of our actions? This is where the practice of dhyana begins. The meaning of the word 'vaak' turns into a mere organ of action and sense organ (because the tongue is used to speak as well as taste) with the predominance of the Atma.

Mix all the karmendriyas and gnanendriyas in your mana; meaning, stop allowing them to be active. This is the first point. '*Yachhe`d vaak`*' – now see, Bhishma means the mana. It means *manobala* (strength of mind). What was the name of Bhishma's father? It was Shantanu. Shantanu was his father and Ganga was his mother.

Gaganam abhivyaapya gachhati iti gangaa.

(That, which pervades all space is called Ganga.)

Sham tanoti iti shantanuh.

Where the flow of the buddhi is combined with the Gnan that is free of all impurities, that is where Bhishma – who embodies strength of mind – is born.

Sham kalyaanam tanoti iti shantanuh.

(Sham means peace, tanoti means extension of peace, welfare of people.)

The mana that remains after the karmendriyas and the gnanendriyas become tranquil.

Who is the father of the mana? Do you know? See – where does your mana go? Your mana goes only to the things that are known to you. The mana does not go to anything that is unknown. All the *manoraajya* (imagined things), all mental activities are in that, which you know already; never in what you don't know. Even doubts crop up about things you have heard or read, of which you have some knowledge, but not full knowledge.

The meaning of this is that the gnanedriyas and karmedriyas are inactive when the mana is absent. And, the mana is not activated without knowledge; and Gnan is not broken into parts that stay in one *shareera* (gross physical form). Gnan is one, in all *samashti* (the whole of Creation).

Gnaanam aatmani vahati.

Furthermore, the samashti Gnan is not separate from the *ananta* (infinite) Gnan that flows in the *shaanta* (at peace; dormant) Gnan, and the individual mana in the stream of Gnan, and the actions of the karmendriyas and gnanendriyas that are done through the mana.

Now, where do you want to sit in your dhyana? The flow of the five sense organs and the five organs of action stay in the body, and the flow of the mana stays in the antahkarana of the body. And, the flow is in the samashti Gnan, and the samashti Gnan is a *foornaa* (pulsation; throbbing) in the *akhanda* (unbroken, endless) Gnan, and the akhanda Gnan is your *svaroopa* (essence; true form).

This is the method of dhyana in the Upanishad.

Yadaa panchaaavatishthante` gnaanaani manasaa saha,

buddhishcha na viche`shthe`ta taamaahuh paramaam gatim.

(When all five senses, the mana and the buddhi are settled in the knowledge, it is called *parama gati*, meaning, Moksha.

Om Shantih! Shantih! Shantih!

Dhyana is a *vyaavahaarika* (related to social interaction) matter. It has to be done, and its results are evident. It should be kept in mind that dhyana should be according to the *adhikaara* (eligibility; competence) of the *kartaa* (doer). It is not that anyone can do any kind of dhyana. Unless a person has an understanding of the object and objective of his dhyana, how can his dhyana be successful? His capability and his hope should be taken into consideration.

If a man has a desire to get married, how can he meditate on a Paramatma who is *akaama* (free of desire), *aapta-kaama* (has obtained the object of his desire), or *poorna-kaama* (fulfilled in every way)?

The second point is, will the dhyana you do achieve what you desire? You have not yet achieved your goal; you have not even seen it. You do not know the connection between dhyana and your goal. You must have the shraddha that you have taken the right path; the path that will take you to your destination. Else, how will you even drive your car?

The first point is the swarup of the karta. The second point is the connection between the *saadhana* (method) and the *saadhya* (goal). Thirdly, the practice of returning repeatedly to the sadhan, every time the mana slips away. And fourthly, dhyana has a result. Meaning, dhyana results in a conclusion. And, because dhyana is done with an effort, it comes to a stage where it is given up. It is an *aagantuka* (visitor); it does its work and goes to its conclusion. You should go on the path of dhyana only after keeping these factors in mind.

The fact is, your *manobala* (strength of mind) will increase if you do dhyana. The strength of the body is increased when you do *aasana* (Yogic exercises), and *kriyaa-bala* (power of action) increases when you do *praanaayaama* (Yogic breath-control exercises). Strength of mind increases when you do dhyana.

The dhyana you do should increase your manobala in such a way that you are saved from doing wrong actions, wrong indulgences, and any kind of wrongdoing. Then, your dhyana will be *sabala* (powerful); it will be *samartha* (capable of success).

And, if the purpose of your dhyana is to detach yourself completely from the world – if you think, ‘I am the *asanga drashtaa* (uninvolved observer), even if my

life contains stealing, wrong actions, anger, greed, or deluded thinking,' it will help you to be *uchhrinkhala* (unrestrained by moral and ethical considerations). In fact, that is not dhyana at all! It is like a teacher who tells his students that he is only concerned about how they behave when they are in the school! He gives them license to behave as they wish outside the school! Can such a person be considered a teacher at all? Is it right for a teacher to tell students that as long as they behave well in school, they can do what they want outside? Students would love a teacher who allowed them freedom for wrongdoing provided they behaved well when they were in the school!

Such dhyana may be recommended by people whose intention is to increase their own following and add to their convenience, but the dhyana that sanctions indiscipline and wrongdoing will not lead you to live the right kind of life.

Dhyana is dhyana only when it has the capacity to stop you from *dushcharitra* (wrong tendencies allowed freedom), *durbhaavanaa* (ill-will and negative feelings), and *duraabhimaana* (pride that turns into arrogance). Dhyana is a method for the *nirmaana* (building up; creating) of life. Nowhere does it give license for indiscipline or misbehavior. Come, I will tell you some special points about dhyana.

Instill two methods of dhyana in your mana. One is to attach your mana with your Self, and the other is to place your mana in Prakriti (Nature).

If you attach your mana to your Self, your Atma, it remains steady within you. If you draw the mana towards yourself, consider it to be a separate object, it becomes *drishya* (something that is experienced by your senses, separate from your Atma); you place it in Prakriti. These are the two sections before you. We will first talk about connecting the mana to your Self. 'Dhyana is being done in the mana, and I am the *dhyataa* (doer) of the dhyana.'

In that case, what is the *dhye`ya* (object of dhyana) in the mana?

When the *dhye`yaakaara vritti* (the mental inclination that takes on the form of the object of meditation) is brought back repeatedly into focus, that is called 'dhyana'.

Now, the 'I' that has this dhyeyakara vritti is the dhyata. You sit in dhyana. You will continue to be a *dhyanee* (one who practices dhyana) as long as you do dhyana, unless and until you believe yourself to be the *akartaa* (not the doer),

abhoktaa (not the one who has the pleasant or unpleasant experiences), *asanga* (unattached), *tatastha* (impartial), *kootastha* (unaffected), *drashtaa* (uninvolved observer), *saakshee* (a mere witness) Brahman. You will continue to be a dhyata, and this will increase the qualities of a Mahatma in you. There is no doubt about this. *Sadguna* (good tendencies; virtues) will come into your life.

That means, one dhyana is such that cuts away the curtain that hides the *paramaatmaapanaa* (qualities of the Paramatma), and one is a dhyana that brings *mahaatmaapanaa* (the qualities of a Mahatma) into your life. The style of dhyana is that your mana must merge into you, your indriyas must merge into you, and only you remain. This is the dhyana done by most people. They do not understand it. To understand dhyana is one thing, and to be established in it is another thing.

Now, see –

Yacche`dvaangmanasi praagnah tad yacched gnaanaatmani,
gnaanamaatmani mahati niyacche`d tadyacche`d shaantamaatmani.

(Gnan, meaning knowledge, enters the senses and connects to the mind. When the mind is connected to the speech, it gives knowledge. When all subsides, the mind becomes settled in the Atma.)

Yacche`d manasi praagnah – you see, none of the *karme`ndriya* (organs of action) or *gnaane`ndriya* (sense organs) are active unless the mana is present. If the mana is with them, they carry out their individual activities, but if the mana is absent, the eye looks but does not see, the ear hears but the person does not register what is heard. Therefore, focus on the fact that the external indriyas are no separate from the mana. This is one *bhoomikaa* (preamble) that neither the organs of action, nor the sense organs, are separate from the mana.

The second boomika is that the mana is not separate from Gnan.

At times, thoughts of your enemy come to your mind, and at other times, you think of your friends. You have gnan about your friends as well as your enemies. At times you think about America and at times you think about Russia. Therefore, you have gnan about both Russia and America. The things that come into your mana are things you know about. Thus, the mana is not separate from gnan (knowledge).

Now, give your attention to the third bhoomika.

Gnaanamaatmani mahati. The interpretation of this mantra that I am giving you is not to be found in any commentary. This is gnan that comes to an individual, increases and changes, but is not separate from the *mahaana* (great, all-encompassing) Gnan. This is the third bhoomika.

It is the greatest weakness of those who do dhyana, to think, 'I am a dhyani; the others are *vikshipta* (mentally restless). I am greater than them.'

Merging the karmendriyas and gnanendriyas into the mana removes the weakness of character. Merging the mana into Gnan removes the activity of good and bad inclinations. And, merging the *alpa-gnaana* (limited knowledge) into the Mahan Gnan removes *aham-bhaava* (the subtle pride of individuality). Please note that three things are removed by dhyana.

The first removes the *dushcharitra* (wrong tendencies and behavior) of karma and bhoga, because the karmendriyas and gnanendriyas (organs of action and the senses) are not separate from the mana.

The second point is that the mana is not separate from Gnan – meaning, the *sad-vaasanaa* (desire for all that is good) and the *durvaasanaa* (wrong desires) do not need to be established.

The third point is that this Gnan is not limited to the body; it is one with the Mahat Tattva – the universal consciousness. This cuts away your *parichhinna aham* (the subtle pride of being a separate individual).

This *mahat-tattva-roopa* Gnan – the Gnan that is the cosmic intelligence – keeps changing. It fades at times and spreads at times. At times it is turned towards Prakriti (Nature; change) and at times it turns towards *pralaya* (Dissolution), and does not reveal the *drishya* (the objects that can be experienced by the senses). At times it is turned towards *srishti* (Creation). Thus, the buddhi is *shaanta* (at peace; inactive) at times, and at times it is *vikshipta* (agitated; active). The buddhi of the Mahat Tattva focuses on the *parinaama* (conclusion; effect) at times, and at times, it is shanta.

The buddhi is called '*Visadrish-parinaam*' in Sankhya, when it catches srishti. Then, this buddhi shows new things. However, it does not show new things when it goes towards parlay, towards shanti. When it shows everything as being the same, it becomes a *sadrisha parinaama* (similar conclusion; having the same

effect). When Gnan shows multiplicity, the buddhi accepts the *praakrita* (belonging to Nature; the natural) conclusion. When Gnan shows *antaramukhataa* (a tendency to turn inwards) it shows the turning inwards of Prakriti in itself.

The fact is, Gnan is a *shaanta mahodadhi* (tranquil ocean). Waves rise up in it and subside again. This is the Mahat Tattva. And, the rising waves are like the *vyashti-gnaana* (knowledge of the individual). A drop is created, and it comes in the form of the mana. And the mana does its work through the karmendriyas and gnanendriyas.

The Atma is not something paltry! The Gnan that is the form of the Mahat Tattva lies dormant in it.

Note the method. The indriyas were merged into the mana to remove wrong tendencies. The mana was merged into the buddhi to remove desires – both good and bad. And, the gnan of individuality was merged into the Cosmic Gnan to remove the subtle pride of individuality. When the personal ‘I’ was established in the shanta Atma, the mental agitations caused by false understanding were removed.

The Atma’s becoming established in a state of complete peace brought the external into the internal, and merged it into the Atma itself. The person then sat in his own *poornataa* (wholeness; totality).

If you see it from one angle, this is the same as the Atma-bodha (comprehensive understanding of the Atma) in the principle of the Kashmiri Shaivas. Everything merges into the Self, and everything emerges from the Self. That means, all that exists is our own Self. ‘*Aham shivah*’ – I am Shiva! ‘*Ahame`va sarvam*’ – I am everything! All this is my effulgence! It is the expansion of my *svaatantrya shakti* (power of being independent). In general, people are not able to grasp the difference between this and Vedanta.

Now, see another method of dhyana. You are seated in your body.

*Yadaa panchaavatishtante` gnaanaani manasaa saha,
buddhishcha na viche`shte`ta taamaahuh paramaam gatim.*

These five rivers of your gnan (provided by the five sense organs) keep pouring into your *hridaya* (heart; emotional mind). This is *punj-aaba* (pancha = five; aaba = water). The five streams of gnan keep flowing from the outer world into the mind.

Panchaa nadayah sarasvateem.

(The five rivers are Saraswati – the goddess of knowledge.)

Which are the five rivers? The stream of *shabda-gnaana* (knowledge of sound) enters through the ears. The stream of *roopa-gnaana* (knowledge about the appearance) enters through the eyes. The stream of *sparsha-gnaana* (knowledge about the feel) enters through the skin. The stream of *svaada-gnaana* (knowledge about the taste) comes through the tongue, and the stream of *gandha-gnaana* (knowledge about the smell) comes through the nose. All these five streams come into the hridaya through the five sense organs. When all five are completely inactive – when no sound, feel, appearance, taste or smell is absorbed by the senses – the person is established in his own Self, his poornata.

A hail storm started. A Mahatma, who had become one with the *samashti* (all of Creation) ordered, '*Tooshneem!*' meaning, 'Stop!' The rain stopped. Hail stopped. This is the *siddhi* (supernatural power) of dhyana when a person loses his identification with his little self and identifies with totality. This is the kind of miracle that he becomes capable of. It is not unscientific. Only people who are not familiar with the science of metaphysics consider it to be unscientific.

It is not that we have never witnessed such phenomenon. I spoke about this so that people who are not able to grasp the deeper aspects of dhyana can take this as a *fala-shruti* (a blessing given to those who listen to spiritual discourses with faith).

We took the Baba of Mokulpur to my house by boat one evening. The distance was some thirty miles by boat. Dark clouds gathered as we rowed. Lightning began to flash. Clouds thundered ominously. Baba looked round and then laughed aloud. As soon as Baba laughed, the clouds scattered. The moon shone down enabling us to see as we rowed.

Thus, when an enlightened Mahatma achieves identification with the *samashti*, his shakti expands. He acquires powers that are beyond the imagination of common people. It is not a sleight of hand or some illusion. It is not that they

mesmerize people for an hour or two. A person who has achieved identification with the whole has the capacity to make changes in the whole world.

We will dismiss this now, because such superhuman powers are a *vighna* (obstacle; barrier) in Samadhi. Siddhis are for showing people. When a person gets the bodha of the *nirguna* (the Brahman without attributes), *niraakaara* (without form), *e`karasa* (unchanging), *advaya* (non-dual) Atma-Tattva, these siddhis no longer have any value for him. I spoke about it as a fala-shruti. People have an urge to walk on this path and see for themselves! It is like seeing a cinema without paying for the ticket! Just practice for an hour every day for three months and see.

Focus on the roof of the cave of the mouth. Do this for an hour every day, for three months. Or else, do it for one week. It is possible that you will be able to see something within.

Vishayavatee vaa pravrittirutpannah manasasthitih nibandhanee.

(Thoughts about the objects of the senses, and about Creation, should both be controlled. Only then can dhyana be done.)

This shloka is given in the commentary on the Yoga Sutra. By focusing on the *taalu* (roof of the cave of the mouth), a person gets wonderful visions; scenes that are not seen in this world.

I can tell you something even more surprising. Restrain your mana in the little hollow at the base of your throat. '*Kshudpipaasaa nivrittih*' – you will not feel hunger or thirst. It is not that you won't feel weak – you will experience physical weakness – but you won't feel hungry or thirsty.

Very well, my brother; let us go back to dhyana.

Yadaa panchaavatishthante` gnaanaani manasaa saha,

buddhishcha na viche`shte`ta taamaahuh paramaam gatim.

Taam yogamiti manyante`.

(According to Patanjali, this is the real Yagna.)

These five springs – five rivers – flow incessantly from the outer world into the mana. They come into the ocean of your heart and cause agitation in it. The

knowledge of sound comes through the ears. The knowledge of touch comes through the skin, and the knowledge of appearance comes through the eyes. The knowledge about the smell comes through the nose, and knowledge about the taste comes through the tongue. These five rivers merge into the sea of gnan that is the *hridaya* (heart; emotional mind). So, still the activities of the senses. Stop them from flowing from the outer world into the inner world, or from within to without. Quiet the matter that has been brought into your mind. Stop it from rising up.

Two days ago, a young man expressed great indignation. He told me, 'What Gnan are you giving my father? He tells me, "I am nobody's father. You are not my son." It is you who have given him this Gnan! He refuses to give me money for personal expenses. He does not part with his money at all! He considers the money to be his, but does not consider me to be his! What kind of Gnan have you given him?' I am speaking about a true incident.

Manasaa saha. Just as the information from the senses should cease to come into your mind, the mind's tendency to go into the outer world should also cease. I have often told you that it is a *bhrama* (false understanding) to think, 'My mana went to Calcutta.' Why do you believe this experience to be real? Oh, you mana is in its own place, within you, from the tip of your head to your toes!

Three *parimaana* (measures; scope) of the mana are accepted. Some believe the mana to be as tiny as an atom, and the nerves to be like the telephone wires that carry the information to the whole body. Some say there is only one mana in the whole of Creation. People believe it to be in their body because of bhram. And, some believe the mana to pervade the whole body from tip to toe.

So then, what is the mana? The mana is a conglomeration of all the information gathered by the five senses. There is no separate object called the mana. It is merely an aggregate of *sanskaara* (subconscious impressions).

Therefore, don't consider its *granthi* (knots; fixations)! Give thought to what I am telling you. You have as many granthis as the impressions you have about the objects of the senses – the granthis of your wife, son, wealth, etc. When you make them into a common factor, there is one granthi. For example, when you say, 'the granthi of wealth', it is one from the viewpoint of the *sattaa-saamaanya* (the equality of their existence), but it will include the granthis of house, currency, land, gold, etc.

Thus, all the impressions created by the senses have resulted in granthis being formed. That is why, '*Anantam vai manah* – the mind is infinite'. '*Anantaa vai ve`daah* – the Vedas are infinite'. So, if a person tries to break the granthis one by one, he will never succeed. Even the granthis about men and women are infinite. If you have ever felt real love for anyone, there will be a knot in your heart about that person. It is possible that that granthi will sprout in your next birth, and take on a form. It is of many kinds. You couldn't undo them even in an eternity, if you try to deal with them one by one.

Thus, your mana did not go to Calcutta. Very well; did Calcutta come into your mana? No. Calcutta is where it is. It has not moved from its position and come into your mana by the experience of your senses. When this knot is opened, you will see Calcutta in your mana, without its having gone to Calcutta, or Calcutta moving to come into your mana!

This is the state of the whole world. Even your child does not come into your mana, and nor does your mana go into your child. They are both in their own places. However, your heart seems to tear apart without your child. The reason for this is that your love for your son makes you long for him, and you feel the pain of separation. All these are granthis that have been brought into your mana by your indriyas. The meaning of the word '*hrit*' in Sanskrit, is '*harati, aacharati sanskaaraan*' – the hriday filled with sanskaras brought by in by the indriyas, is called '*hrit*'. Hrit means the mana.

So, don't accept new sanskaras from the indriyas, and stop exposing the sanskaras that are already imbedded in your mana. And, '*buddhishcha na viche`shte`ta* – let that buddhi, which discriminates the *shaanta* (peace) and *vikshe`pa* (agitation) become shanta.

Now see, the stream of gnan that comes through the senses is quieted. The subconscious impressions that go out from the mind are quieted. And, the seed of the difference between peace and agitation is quieted.

Taamaahuh paramaam gatim.

(That, which is called '*param gati*', is the final goal, Moksha.)

Narayana! The fact is, you see this mana as shanta or *vikshipta* (agitated). You see it even when you go into a Samadhi, and you see it when your mind is active. It will be good if I tell you a little about the difference between the *mana*

(emotional mind) and the *buddhi* (intellect). The *mana* always reveals what it has already absorbed. It shows the things it has heard, seen, experienced and grasped. '*Griheeta graahakataa*' – it is the special characteristic of the *mana* to show what it contains.

The special characteristic of the *buddhi* is, '*agnaata gnaapakataa*' – to show that, which is not known. It is the particular quality of the intellect to understand the things it does not know about. The *buddhi* even tries to understand the things that are beyond the range of our five senses, the things that have not become a *granthi* caused by the input of the *indriyas*. It also reveals the *nirgrantha* (that, which has no *grantha*, or religious book), of the *agnaata* (unknown); whereas the *mana* exposes that, which is known. The senses catch the sense objects and store them in the *mana*.

The senses catch the external objects of the senses, the *mana* exposes the sense objects that have been captured, and the *buddhi* tries to explain the things that are not yet known.

The quality of knowing the unknown belongs to the *buddhi*. The quality of showing the things that have been gathered belongs to the *mana*, and the quality of gathering the objects of the senses belongs to the *indriyas*.

Now, see what happens. Your *buddhi* does not move to obtain knowledge about new things; it is quiet. From the viewpoint of *Samadhi*, *vichaara* (giving deep thought) is also a kind of *vikshep*; and from the viewpoint of *vichar*, *Samadhi* is a kind of *moodhataa* (mental dullness). How will you grasp the subject unless both aspects are pointed out to you? From the viewpoint of *svaroopa-gnaana* (knowledge about the *swarup*, the essence or true form of the *Atma*) *Samadhi* is a kind of *jadataa* (state of being insensate). And, from the viewpoint of *Samadhi* even *vichar* – even separate bits of knowledge – are a kind of *vikshep*.

Therefore, if you want to do *dhyana*, you have to curtail the sense organs from absorbing the sense objects, and from the viewpoint of *Samadhi* you have to curtail the sense objects already gathered in the mind, from displaying themselves. Furthermore, you have to curtail the *buddhi*'s efforts to understand things. And, in this *shanti*, you become *tatastha* (mentally aloof), *kootastha* (indifferent; unaffected).

Even in this, there is one point to be kept in mind. There is a *sthiti* (state) where the person merges his self with the *dhya`ya* (object of *dhyana*), and there is a

sthiti where the person retains the feeling of being a *saakshee* (witness) of the dhyeya. Where it is one with the dhyeya, it is Sampragnat Samadhi, and when he is established in his swarup, it is an Asampragnat Samadhi.

Having explained these two states, I draw your attention to a third state. What is it, in which dhyana and Samadhi are done and given up? And, what is it that sees them?

Have these questions ever risen in your mind? If they are two, it is a *dvaita* (duality), but when you get the experience that they are not two the seeming duality is merely a pulsation. It will become *advaita* (non-dual). Now, tell me, what should be done? Should you merge with the mana, or with your Self?

I will tell you about another confusion regarding dhyana. If you merge the mana with yourself, you will remain a *dhyataa* (one who does dhyana). You will always be a *dhyanee* (one who practices dhyana) – you will never be the Brahman. There is a beautiful description of this in the thirteenth chapter of the eleventh canto of the Shrimad Bhagwat. A question is raised, whether the mana gets engrossed in vishays, or whether the vishays get immersed in the mana.

I am not drawing you into practicing dhyana – I am telling you something about dhyana so that you get a better understanding of it. Dhyana is not a common, public activity; it is developing our own individual hriday.

I have participated in group dhyana on a number of occasions. I had sat once at Pondicherry, at the Ashram of Shri Aurobindo. A group of people sat for meditation at dusk. I sat with them. This was in 1938. Darkness descended. Shri Aurobindo was present. I will tell you of the naughtiness of my mana. Everyone was sitting with their eyes shut, but I kept my eyes open, because I wanted to see the expression on the faces of the people who were doing dhyana, and how the Mother stood there.

The thought came to me that had I sat alone to do dhyana, I would not have done this. I was supposed to be meditating, but I was observing the expression on other people's faces! That means a different inclination comes to the mind when other people are present. The mind gets diverted to what the others are doing.

Now, the radiance that comes to the face comes only from the dhyana of the *savishe'sha* (one who has distinctive attributes), not from the dhyana of the *nirvishe'sha* (one who has no any special attributes). No glow can come from the

dhyana of the *nirguna* (one who has no attributes), because the expansion of the vrittis comes in the form of a smile. Therefore, when you see someone who seems to be enjoying life, it is not an indication that he is a dhyani. Nor is it an indication of doing dhyana when you see someone who has supernatural powers. When a person has a smile on his face it means that he is in a happy frame of mind. It is something good. I do not criticize it. However, the *maayaa* (power of illusion) of dhyana is higher. Its extraordinary *leelaa* (sport) is even higher.

The question is, the subtle subconscious impressions of sense objects are retained in the heart, and they keep rising up repeatedly. Furthermore, the senses keep absorbing the objects of the senses, and sending them to the mana. Under the circumstances, how can the mana and the vishays be separated? The mana itself is an accumulation of conscious and unconscious impressions of the external world, so how can it be separated from the sense objects?

The mana takes on the form of the vishays repeatedly. The vishays pour into the mana continuously, through the senses. The question is, how will the mana become empty of vishays, so how can anyone make their mana *nirvishaya* (free of vishays)? This is the question.

The answer to this is that the mana is actually a vishay! Therefore, don't convert it to your own tatastha, kootastha, drashta, saakshi swarup. Convert your Self to the Paramatma.

Madroopah ubhayam tyaje`t.

(Give up both the forms – the *sookshma* or subtle, and the *sthoola* or gross *shareera*, meaning bodies.)

Become one with the Paramatma. Put the mana and the vishays on one side. The one who is a *de`hee* (having a gross physical form), *dhyataa* (one who meditates), is one with the infinite, unbroken Paramatma; whereas the mana is nothing but a conglomeration of sense objects.

Jeevasya de`ha ubhayam madroopah ubhayam tyaje`t.

(Rise above the feeling that you are a jeeva – an individual body, and give up both forms of the shareera.)

Both the mana and the vishays are the *shareera* (body) of the Atma. So, merge the Atma with the Paramatma, and let go of the mana. They are mere bubbles on the *svaroopa* (essence, true form) of the *akhanda* (endless) Paramatma.

If you want to read more about this, read the thirteenth chapter of the eleventh canto of the Shrimad Bhagwat. In it, the Sanat Kumars have placed this question to Brahmaji. Bhagwan took the Hansa Avatar to give the answer.

Om Shantih! Shantih! Shantih!

The Panchaadashi says:

Upamridanaati che`t chittam dhyaataasau na tu tattvavit.

A person who does the upamardana of the chitta – meaning, one who grinds the chitta (movements of the mind) the way a baker makes the dough to make bread, is a *dhyaataa* (one who does dhyana). He is not a *tattvavit* (knower of the Tattva, the essence of the Brahman).

A *gnaataa* (one who knows) of a *ghata* (clay pot, symbolizing a body) does not break the pot. A *ve`ttaa* (knower) of the ghata-tattva does not need to break the ghata. He knows the clay of which the pot is made, without needing to break it and analyze the matter it is made of.

Similarly, a person who wants to do the upamardan of the chitta – meaning, he wants to know the chitta by breaking it and destroying it – is not a *gnaataa* (knower) of the chitta. He does not have knowledge about the chitta-tattva. Vedantis talk about this in a delightful way. I will tell you about it.

De`vaarchana snaana shaucha bhikshaadau vartataam vapuh.

Let the shareer (body) carry on with its tasks. Let it do the puja of the Devta, bathe, observe the daily rituals of bathing etc, or eat begged food.

Taam ram japatu vaak tadvat pathatvaamnaayamastakam.

Let the *vaak* (faculty of speech) be used for *japa* (ritual chanting), or to recite the Vedas.

Vishnum dhyaayata dheeryadvaa brahmaanande`nimajjataam.

Let the buddhi meditate on Vishnu, or be immersed in the ocean of the bliss of the Brahman.

Saakshyham kinchidadhyatra na kurve`naiva kaarye`.

I am a mere sakshi. I don't do anything with the buddhi. Nor do I prompt the buddhi to do anything.

Now, connect this to what I told you yesterday. I had told you that your gnan is not called the chitta unless and until it observes the objects of the senses. If there are no sense objects there is no chitta; and if there is no chitta there are no sense objects! If the mana gives up the *vishay-aakaarataa* (taking on the form of the vishays) it has neither *dik* (the directions; space), nor *kaala* (time; past, present or future). The fact is, it is only when specific objects come into the mana, that considerations of East-West-North-South, earlier-later etc come into consideration. Relationship with time is through the *parinaama* (result; effect) and relationship with place is through the extent of the vishays.

Therefore, when the chitta is blocked here is no need to make any special effort to block the considerations of space and time. If vishays sink into their *kaarana* (cause; source of creation) the person does not remain aware of *de'sha-kaala* (space-time). That is why our Yogis, and also the Jains, are of the opinion that there is no need to make any separate effort to block the awareness of space and time.

When the *vritti* (mental inclination; thought) becomes empty of vishays, it does not show itself as being separate from the drashta Atma. Thus, the vrittis and the vishays; the vishays and the vritti – the *sanskaara* (subtle subconscious impressions) of vishays in the vritti – rise up and manifest in dreams. In the waking state, the vritti shows them directly through the indriyas.

Vishays enter the mana when experienced directly by the eyes, ears, and other sense organs. The mana absorbs them because of past sanskaras. Actually, the entire *kle'sha* (unrest; suffering) of a *saadhaka* (spiritual aspirant) is because of trying to separate the mana from the vishays.

So then, what should one do to remove the agitation caused by the feeling that the objects of the senses are real, and the *vishaya-aakaara* (form of the sense objects) of the chitta is real?

An *a-buddha* (ignorant) *shrota* (listener) decides to stop his mana from becoming vishayakar. He tries to stop the external vishays from coming into the mana by blocking the senses, and also tries to stop the vishays already in the mana from rising.

These are the only two efforts of a sadhak who does dhyana – to stop vishays from coming into the mind and stop the ones imbedded in the mind from rising up.

Neither the mana nor the vishays go, or come from anywhere. This handkerchief does not enter the mana through the gateway of the eyes; it remains where it is. Yet, it is seen in the mana. At times you are able to see things around you in your mind's eye, even when you shut your eyes.

This is a strange game – everything is in its place, and the mana is in the center of the heart, pervading the whole body from tip to toe; and it remains within. The point is that the *dvandva* (duality; dilemma) in the mana of a sadhak is that the vishays should not be allowed to come into the mana, nor should the vishays in the mana be allowed to rise up and activate the indriyas. Sense objects should not prompt the senses to indulge in sensual pleasures that distract him from his goal. This is the dilemma of every spiritual aspirant.

A direct question about this has been raised in the Shrimad Bhagwat. I had told you about it yesterday. You may also have read it. It is given in the thirteenth chapter of the eleventh canto. It is called 'Hansopakhyana'. In it, it is said that you should keep vishays at a distance. Let the handkerchief remain on the table, and let the watch remain on the table. Your mana should not go near the table through the indriyas. What you want, is to pull your mana inwards and attach it to your Atma, letting the vishays remain where they are. This is another dilemma that comes in your mana.

What the Shrimad Bhagwat says is that you should not keep the mana with you. Throw it into the pile of vishays. See the mana the way you see the handkerchief. This is not about the mana and the handkerchief; it about the entire *srishti* (Creation), and also about your own body and antahkarana.

Gune`shu chaavishachittamabheekshanam gunase`vayaa.

The chitta (active mind) has become so habituated to indulging the senses that it has gone into the objects of the senses. It has become *vishayaakaara* (taken on the form of the sense objects). The meaning of coming and going is only that the chitta is in the form of vishays. And –

Gunaashcha chittaprabhaavaah.

The vishays already in the mana emerge, and are seen outside. They do not come out. It is the chitta that assumes their forms. It becomes the seed form of the vishay. Then an *ankura* (shoot) appears. If you catch the shoot, it will turn into another seed, and if you catch the seed it will sprout a shoot.

The mana and the vishays are *anaadi* (eternal; without a beginning or end). This is the logic of the seed and the shoot.

When you have a Bhagwat Katha (a ritual seven-day discourse) or a Nava Durga Path (ritual reciting of shlokas in worship of the Primordial Mother), you plant *jau* (millet) seeds. They sprout and turn into shoots. If you allow them to mature they will produce new seeds. Every seed gives out twenty seeds. Thus, seeds turn into shoots and shoots produce more seeds in an endless cycle. This cycle of cause and effect is called the *sansaara* (interactive world).

The mana stores the vishays, and the vishays create sanskaras which become the mana. Therefore, 'Look, Sir, don't catch the mana and merge it with your Self.' This episode is from the Shrimad Bhagwat Mahapurana.

Don't try to extract your mana from the vishays and merge it with yourself. Don't try to merge yourself with the vishays either. You are told, 'Separate your Self from the *beej* (seed) and the *vriksha* (plant), beej and ankur (sprout). Separate your Self from both the mana and the vishays.'

All right. How is it done?

'Throw your mana into the heap of vishays,' meaning, make two heaps. One heap is the *drashtaa* (uninvolved observer) and the other is the *drishya* (that, which is observed). Put the mana in the heap of the drishya. Don't take it into the heap that is the drashta. The drashta is separate from the drishya.

'My brother, I separated myself and became the drashta, separate from the mana. However, the feeling of being a drashta remains only as long as I am alert.

Vrittisaaroopyam itarata.

The chitta merges with the vritti as soon as the person relaxes. It identifies with the vrittis.'

Then, 'No; one point has been overlooked. And that is, why do you meet with only one chitta? The question is, when you identify with something, why is it only with one thought? You are the *nitya-shuddha-buddha-mukta* (eternal-pristine-enlightened-free) Atma. *De'sha* (place) and *kaala* (time) exist only in your chitta. When you separate yourself from them, why do you continue to have *taadaatmya* (identification) with only one chitta?'

Jeevasya de'ha ubhayam.

The *jeevaatmaa* (Atma attached to a body; an individual) has two *de`ha* (bodies) – one is *vishayaatmaka* (composed of vishays) and the other is *chittaatmaka* (composed of the chitta). Both these bodies belong to the jeevatma. When you know yourself to be separate from them, your *jeevatva* (being a jeeva) remains.

Vedanta takes strong exception to this. Vedanta is critical of any principle that believes the Atma to be many. Why is there *prithaktva* (separateness) in you? Is it because the chitta is separate, or is it because of the place being separate from others? Or, is it because of *abhimaana* (pride; ego)? After all, why are the jeevas separate?

The Bhagwat says, ‘Look Sir! When you separate yourself from the chitta and the vishays you become one with Me – *madroopah ubhayam tyaje`t*.

Don’t keep your Atma separate from Me (the Paramatma) when you let go of your chitta and the vishays. Merge yourself in my *akhanda* (unbroken; eternal Self) and then let go of your chitta and the vishyas.’

Bhagwan goes so far as to say, ‘If you don’t merge yourself with Me, your separateness from Me and your separateness from your chitta is a *guna* (good attribute).’

Do you know what the *vibhaaga* (sections; departments) are? Two flowers – or two petals of a flower are separate from each other. This is the vibhag. It is the *guna* (quality; attribute) of the name of the vibhag; it is not *dravya* (matter). That, which is called vibhag, is not tangible matter. It is only a *paryaaya* (synonym). It is called a paryaya in the terminology of the Jains, and *guna* in the terminology of the Nyaya school of thought. *Shabda-sparsha-roopa-rasa-gandha-sankhyaa* (sound-feel-appearance-taste-smell-quantity) are all *gunas*. The existence of *kaarya* (effect), *para* (distant; belonging to another), *apara* (lower; secondary) – are all separate departments. They are *sankhyaa* (quantity).

What are all these?

They are *gunas*, not objects.

Thus, that, which is not a *vastu* (object) at all, but is a form of *a-vastu* (not a thing), is the vibhag that you place in-between yourself and your chitta. This is what you place between yourself and the Paramatma. This *akhandataa* (the quality of being akhand) results in making you identify repeatedly with your chitta.

If you say, 'My *taadaatmya* (identification) is with my chitta, not with the vishays,' well – this deha is a vishay. Just as a flower is an object of the senses, so is this body! This is a bit startling to hear, you know!

It is a general belief that the chitta stays in the deha, but it is a specific belief that the deha stays in the chitta. One is an *aama-dhaaranaa* (general belief) and the other is a *khaasa-dhaaranaa* (specific belief).

The chitta does not stay in the deha; the deha stays in the chitta. The fact is, the *de`ha-de`hee* (the body-owner of the body) is a play of the chitta. Just as a *svapna* (dream) is a matter of the body and the one whose body it is, there are departments of *shatru-mitra* (enemy-friend), *paapa-punya* (sin-spiritual merit), *sukha-dukha* (joy-sorrow), *mein-tu* (me-you), etc.

And, the vibhags of deha and chitta are present even in the body of a person who is dreaming. Do you know about this or not?

You see yourself in a dream. Your body is in the same form, a human form. Even there, you will feel anger at the sight of an enemy and affection at the sight of a friend. It even happens that you experience *svapna-dosha* (nocturnal emission) in your dream. It is completely false. It is not connected to your gross body in any way.

This *shareera* (gross physical form) of yours is in the chitta. Actually, the whole *sansara* (interactive world) is in the same chitta in which your shareer is. This body is also a vishay; it is an object of the senses. This interactive world is also a vishay.

And, where are they all?

Oh, they are where they appear. They exist in the chitta. Mind, the chitta is just like what the vishay is, and the vishay is just like what the chitta is! And your Self is the *saakshee* (witness), separate from the chitta. Up to this point, the subject comes within Yoga.

However, what is the *yatharthha sthiti* (actual state) of the drashta who is separate? Since *de`sha* (the place) is also in the chitta, the chitta is not separate from the desha. It is the drashta of the desha. And, since *kaala* (time) is also in the chitta, the chitta is the drashta of the kaala as well.

Desha and kaala will be present wherever vishays are experienced. The condition of the drashta is that he is too vast to be confined to the limits of time and space. The drashta has neither age, nor length and breadth. Nor does he have vishays. Therefore, the drashta is *a-vishaya* (not an object of the senses), *a-kaala* (not within the scope of time), and *a-de'sha* (not within the scope of space).

What, then, can the drashta be said to be?

This drashta is *a-parichhinna* (not separate; whole). In Sanskrit, the aparichhinna is the Brahman. The Brahman means that, which is whole, unbroken, and indivisible. It is nothing separate, or part of anything else. Indicated through its qualities – and being *aatma-svaroop*a (the essence of the Atma) – it is *a-baadhita* (that, which can never be negated).

That means, why is the Atma called the Satya (pure existence that can never be negated)?

The Atma is not called the Satya the way a handkerchief is called a *satya* (something that exists). It is because nobody can ever get the knowledge that the Atma does not exist. The Atma is pure existence that can never be negated.

Nobody in the world can say, 'I do not exist.' The experience of the Atma's non-existence is not within the scope of experience. That is why the Atma is Satya. Furthermore, it is not possible to obtain Gnan about anything without establishing the Atma-Satya.

Who will obtain Gnan?

It is the Atma-Satya in which desha does not exist, kaala does not exist, which can never be negated, and without which nothing else can be established either.

You may say that the Atma-Satya becomes the world – it changes when it becomes the world. If it creates the world, it does so by doing a *kriyaa* (action). If the Atma-Satya becomes the world, it will have to be transformed. And, if it creates the world, some action will be needed in the creating.

Very well; if the world is already created, and the Atma-Satya just upholds it within itself, that means there is some *avakaasha* (empty space) in the Atma-Satya. And, if it creates the world for a little while, does it have kaala in it? If there is a little time, time is involved. If action is involved, the Atma-Satya becomes *parinaamee* (the effect).

The Atma-Satya neither changes, nor makes, nor becomes, nor expands, nor contracts. Nor does it contain empty space. This is what the akhand Satya, the Atma-Tattva is! Know about it, even in the *paroksha* (unseen; implied) form. There is only one limitation in paroksha-gnan, and that is *a-shraddhaa* (lack of faith). And only one limitation in *a-paroksha gnaana* (knowledge obtained by direct personal experience), and that is, *a-vichaara* (lack of profound thought).

Lack of profound thought is the obstacle in obtaining the direct personal experience of the Atma-Satya, and lack of faith is the obstacle in obtaining knowledge about that, which is beyond the scope of the five senses. There are other obstacles, certainly, but these are the main ones.

If you want, I will enumerate the *pratibandha* (obstacles) for you. One is a *bhoota-pratibandha* (an obstruction created by something in the past). You have come here after having loved someone. There is someone in this world that you love. You left her and came here. You have kept your *pre`ma* (love) with someone, and therefore, what you hear does not have the capacity to help you to absorb Gnan. How can you get Gnan here, when you have left your prema there? This is one pratibandh.

Another pratibandh is that you made a *sankalpa* (resolve) before coming here, 'After listening to the discourse, I have to do this work.' This is the *bhavishya-pratibandh* (an obstacle created by something in the future). One is the obstacle linked to the past and the other is an obstacle linked to the future. Now I will tell you about the pratibandh linked to the present – the *vartamaana-pratibandh*.

There are four pratibandhs linked to the present –

1. *Vishayaasakti* (attachment to sense objects)
2. *Pragnaamaanadhya* (lack of intellectual capacity)
3. *Kutarka* (a tendency to argue just for the sake of argument)
4. *Duraagraha* in the *viparyaya* (obstinacy in holding on to limitations like caste, sect, etc)

A person says, 'I belong to this caste.'

Another person says, 'I believe in the Koran – how can I accept this Gnan?'

Isn't it a *viparyaya* (reversal; misapprehension)? If a person believes himself to be a follower of the Koran, or the Puranas, or the Bible, or any other holy book or sect, if he thinks himself to be a Brahmin, a Kshatriya, a Sanyasi and refuses to

accept anything that does not fit into his beliefs, isn't that a *duragrah* – an obstinacy that doesn't permit an open mind? Some people refuse to accept something because they have formed a habit to argue, just for the sake of argument! Many people have closed minds, and a closed mind is an obstacle in obtaining Gnan.

A dull intellect also hinders the obtaining of Gnan, because the person lacks the intellectual capacity to grasp what is being said. Strong worldly attachments to objects or objectives are also obstacles.

These are the four *pratibandhs* of the *vartamaana* (present) tense. The *bhoot* *pratibandh* is your *moha* (deluded thinking; worldly attachment) about having left your loved one. The *bhavishya* *pratibandh* is giving importance to tasks to be done as soon as the discourse is over. These are the secondary obstacles, not the primary ones.

Actually, lack of faith is the only obstacle in obtaining Gnan about the *paroksha* (that, which cannot be known by the senses), and lack of deep thought is the only obstacle in obtaining Gnan about that, which can be known only through a direct personal experience.

The purport of Vedanta is not to make people think that the Atma turns into the Brahman when a *saadhaka* (spiritual aspirant) meditates on the Brahman. It is like telling a child that this pot is made of clay, or telling a lady that this jewelry is made of gold. In the same way, you are not to become the Brahman by doing dhyana or folding your hands. The fact is, your *svaroopa* (essence; true form) is the Brahman! So is the *swarup* of an ant, or any other species. That being the case, we are the Brahman and so are all beings!

It is true that they don't know themselves to be the Brahman. Nor do you. So, there is no difference between them and you in this respect. But if you get the realization that you are the Brahman, the difference will be that you realize it and they don't. There is no difference in the *paramaarth* (highest truth).

Let us return to an earlier topic. When you consider your chitta to be 'mine', or believe it to be your Aham ('I'), please pay attention to this – this is the key to dhyana. You are all big people, educated people. I am telling you what a rustic said.

I said, 'Maharaj, bad thoughts come to me.' It is a fact that bad thoughts come to the mind, and they should be driven away. Good thoughts should be brought in to replace bad thoughts. A Danav (demonic force) comes into your mana. A Devta (divine force) should replace it. Even if a Devta doesn't come, a *maanava* (human) should come! This is what is commonly understood. However, I will tell you what the Fakir told me. Please don't misuse what I'm telling you, but I do want you to hear it.

'Very well,' he said. 'You feel dukha when bad thoughts come to you.'

'Yes, Maharaj.'

'Bad thoughts come to the minds of ants and snakes and people with a lowly mentality. Why don't you feel unhappy about that?' The Mahatma countered my question with another question. I had asked what I should do when bad thoughts came to my mind, and he asked why I was not affected by the bad thoughts that came to other people and other beings.

'Thousands of people are burnt on the funeral pyres at the Manikarnika ghat at Varanasi, but you are affected only when you see a relative or associate has passed away,' he said. 'IT doesn't upset you when you read about a robbery, but you get agitated when your pocket is picked, or your safe is burgled.'

Have you understood his purport?

The fact is, you have attached your chitta to yourself. You believe, 'The chitta is mine. I am the chitta.' This is called *a-vive`ka* (vivek means to discriminate between the real and the false; avivek means lack of vivek). Avivek is the cause of your identification with your chitta. Avivek makes you identify with the *jada* (insensate matter).

'What should I do to get the realization that I am not the chitta, and that this chitta is not mine?'

'For this, you have to understand your *svaroopa* (essence; true form).'

Some people find it agitating if they have to do *vichaara* (give deep thought to something).

Asaadhyah kasyachit yogah kasyachid gnaana nishchayah.

For some people, giving deep thought is impossible; they just don't have the capacity for it. The part of their *antahkarana* (the fourfold mind composed of the mana = emotional mind, buddhi = intellect, chitta = mental inclinations, and ahankara = the subtle ego of individuality) that is the buddhi, is dormant. They should practice, and arouse some *sthiti* (state) like, 'I am a drashta. I am a sakshi.' This is also a *sthiti*, you know! And, some people feel it is hard work to create and hold on to the mental state of being an uninvolved witness. It is just as hard as keeping your fingers clenched tightly in a fist. Try it. Watch the clock and keep your fist clenched tight for five minutes. Your fingers will loosen on their own.

This is not about keeping your fist clenched; this is about holding your mana in one place. Your mana has to be involved, isn't it? Your mana does not remain in one place for even five minutes! Try to catch one *vritti* (mental inclination; thought) – try to hold a *ghata* (earthen pot) in your mana for five minutes. Focus only on the *ghata*. You will find it a difficult task!

All right; try to empty your mana of all *vrittis*. No pot, no piece of cloth, no building – no object should come into your mind. To keep the mind empty of thoughts is as difficult as keeping your thoughts fixed on one object. It is as difficult to remove as it is to hold. It is only people who have nothing much to do, who get confused by listening to all kinds of talk.

Abhaavapratyaalambanavrittih nidraa.

(The thought that depends on the absence of objects, in the waking state, is *nidra*, or the deep sleep state.)

Thus, if you want to hold on to any particular object of the *chitta*, you will have to work hard for it. It cannot be achieved without some considerable effort.

We used to sit beside the flowing Gangaji. We would joke, 'Throw this *chitta* into the *chidaakaasha* (the vast space that is pervaded by pure consciousness). Let it get scattered. Just as the body merges into the earth, dissolves in water, is burnt in fire, dries in the air, is swept away by the wind, and merges into space – in the same way, pick up your *chitta* and throw it into the *chidakash*.'

Why is this *chitta* 'mine'? Why do you identify with only this *chitta*? The meaning of this is that the *bhrama* (wrong understanding) of *jeevatva* (being a *jeeva* – the Atma attached to a body; an individual) is not easily removed. Everybody believes,

'I am connected to one chitta. This chitta is mine, and I am *buddhimaana* (intelligent).'

Why, my brother? You think you are a great *vidvaana* (learned scholar) and very knowledgeable. Where is the *vidyaa* (learning)? You think, 'I am a great *tyaagee* (one who renounces).' Where is your *tapasyaa* (asceticism)? 'I am very *shaanta* (calm, tranquil).' Sita-Rama! Tell me, where does *shaanti* (inner peace) stay? It stays in the chitta, doesn't it?

Thus, one is the shanti of the chitta, and one is the buddhi of the chitta. One is the vidya of the chitta and one is the *nivritti* (withdrawal) of the chitta. These are considered the *kalaa* (small parts) of the chitta. *Vairaagya* (detachment) and vidya are also kalas of the chitta, and so are shanti and *pragnaa* (the intellect that gives right thinking).

Believing each and every kala of the chitta to be 'me' and 'mine', and believing the state of the chitta to be 'my state', is *avive'ka* (inability to discriminate between the true and the false). Why this avivek? We were told that when we want to explain something to a *jignaasu* (seeker of knowledge) we should not put pressure on them by quoting elders. However, I tell people that they should not listen to what I say; they should listen to what the revered Mahatmas have told us.

If you don't accept what I say, I will tell you about what Kabir and Nanak have said. When a jignasu sits before me, eager to obtain an *aparoksha saakshaatkaara* (a direct personal experience), and there is a genuine yearning for the truth in his heart, we cannot fulfill his *jignaasaa* (wish to know) by trying to impress him with our own greatness, or what the great Mahatmas have said. The subject has to come within their own understanding. The person has to grasp it for himself.

Vedanta does not describe the *saadhya-vastu* (object to be obtained by an effort); it describes the *siddha-vastu* (the object that exists). Siddha vastu means, that is; that which already exists.

When you consider yourself to be the drashta of the chitta for a little while, it is with the superimposition of time. This is just one example. You sit only in the *hridaya-de'sha* (the space in the heart) as the drashta. This is an example. It is also an example when you sit as the drashta of the *ghataakaasha* (the space within the body, which is like the empty space in an earthen pot).

Then, what is the truth?

The fact is, this example is not of a short distance; it is the *chinmaatra* (pure consciousness) Brahman. It is not for a little while; it exists. And, that is why Vedanta describes it as the Satya.

De`ree (delay) and *dooree* (distance) – *deri* is in time, and *doori* is in space. And, this is no alien *sthiti* (state; condition) which has been created by you. On the contrary, this is your *sahaja-svaroop*a (your natural state; your essence).

There is no loose cover over your *akhanda* (eternal; unbroken) essence that contains any other thing. There is no *parinaama* (result; effect) in you, that a new object was created. There was nothing in you that existed earlier and then died. This is how you get the *bodha* (comprehensive understanding) of your swarup.

Now, see the difference between dhyana and Gnan.

‘Upamridnaati. Che`t chittam dhyataa sau na tu tattvavit.’

A debate was held at the Ekarasananda Ashram. ‘We can know the gold only after breaking or melting it. We have to analyze it to know it’, said one.

‘You are a fool!’ said the other. ‘There is no need to melt the gold or beat it with a hammer. You only have to rub it against a testing stone. Whether it is in the form of a bangle or a ring – whether you wear it on your hand, or in your ears, or round your neck in the form of a necklace – what you have to recognize is that it is, indeed, gold.’

Similarly, this entire chitta – or *chaitya* (a pile of stones), vishay or vritti – does not need to be broken or melted in order to experience our Self as the drashta Brahman.

Madroopah ubhayam tyaje`t.

Don’t merge your chitta with your Self, and don’t merge your ‘I’ with your chitta. Separate your ‘I’ from your chitta and merge it into the Paramatma. That means, the Atma that is separated from the chitta is the Paramatma-swarup.

Om Shantih! Shantih! Shantih!

It is written in the Gita:

Shraddhaamayoyam purusho yo yatshraddhah sa e`va sah.
(Gita 17. 3)

(The purusha, meaning a human being, is made of shraddha, meaning faith. He is what his shraddha is.)

Now I will tell you something about shraddha, putting aside the subject of the chitta for a while. The fact is, all the Acharyas (Masters; heads of Sects) promote their own Panthas. They want to implant some *sanskaara* (subtle subconscious impressions) in order to remove the *vikaara* (mental distortions; wrong tendencies), and then separate the person from both sanskaras and vikaras. Unless they do this, their Panthas won't continue; their *grantha* (holy books) won't be given importance. So, they first instill some sanskaras. This is desirable to all Acharyas. So much so that if you practice remaining detached from the *drishya* (that, which is known by the senses) you will identify with the drishya as soon as your concentration relaxes.

Then you will feel remorse. 'Why was I careless about holding on to the feeling of being the *drashtaa* (mere observer)? Why was my *sthiti* (state) spoiled? Why did this happen?'

I am telling you something that you will understand easily. Don't we worship a supari (betel nut) after establishing Ganeshji in it? At our homes, we worship Gauri (the primordial Mother) in a cake of *gobar* (cow-dung). You know about the Yogini Chakra (center of subtle energy). There is the Yogini puja (ritual worship of the Yogic power in female form), the Matri puja (worship of the Mother), Nava-graha puja (worship of the nine planets), Ganesh puja, etc. Please think about the objects with which the puja is done.

Do you consider the supari to be Ganesh before, or after, the priest invokes Ganeshji to come and be established in the supari? If you truly believed the supari to be Ganeshji you could not break it and eat it! The supari was only a supari at first. Ganeshji was invoked and established in it. Then you can apply *chandana* (sandalwood paste), *akshat* (grains of uncooked rice), and flowers, and worship it,

saying, 'Om gam ganapataye` namah.' 'Om ganaanaam tvaam ganapatihavaamahe`, and place a monetary offering.

And, after that?

Then you bid farewell to Ganeshji. '*Gachha gachha surashre`shtha, svasthaane` parame`shvara* (O Parameshwara, please return to your own realm).' This is called *visarjana* – relinquishing the deity after the worship.

When Ganeshji was invited to be seated in the supari, it was an *adhyaaropa* (imagined superimposition) of Ganeshji on the supari. And when the visarjan was done, it was the *apavaada* (imagined negation of the imagined superimposition) of Ganeshji's presence in the supari. This is the *pranaalee* (method) of Dharma (instituted religion). Ganeshji was first established and then he was bid farewell.

Now, can that supari be broken and eaten or not? Just as it can be broken and eaten before the puja, it can be broken and eaten after the puja.

You may ask, 'In that case, what was achieved by the puja?'

What was achieved is the sanskara that was instilled in the mind of the person who did the puja. He got the feeling, 'I have worshipped Ganapati. I bowed my head before the Devta. I have remembered that supari. It was placed before me, and who did I think about?'

Samukhashchaikadantashcha kapilo gajakarnakah,

lambodarashcha vikato vighnanaasho vinaayakah.

(Ganesh, whose face is beautiful, has one tusk, tawny hair, ears like an elephant, a huge stomach, is formidable, and the destroyer of obstacles, is the leader of all.)

You see, the person saw the supari and remembered Ganeshji. The sanskara was not done in the supari – it was in the mind of the *yajamaana* (the person who asks a priest to do a formal ritual). The vritti of the yajaman developed shraddha for the Devta. It became *gane`shaakaara* (the form of Ganesh). He developed a conviction that his propitiation of Ganeshji – the remover of obstacles – the task he plans to undertake will be successful. He has obtained an inner helper. This is adhyarop-apavad, you know!

The *che`tanaa* (pure consciousness) that is far from the *annamaya kosha* (the gross physical form created by food. The annamaya kosha is the outermost sheath

of the Atma that is imagined to be covered up by five sheaths, called koshas) is called the Atma. Rama! Rama! Can it have the *upaadhi* (imaginary superimposition) of the *shareera* (gross body)?

The upadhis of the *praana* (life spirit that gives the ability to act, (The Pranamay kosha is the second sheath of the Atma), the upadhi of the mana (the Manomaya kosha – the sheath of the emotional mind), the upadhi of *vignaana* (the Vignanamaya kosha that reasons), and then the upadhi of anand (the Anandamaya kosha – the sheath of pure joy); and then the *nirupaadhi* (absence of any upadhi).

So, first, the different upadhis are superimposed on the Atma, and then they are negated. First the adhyarop and then the apavad – this is the method.

Come, I will tell you the common method of dhyana that creates sanskaras. My birth and my *deekshaa* (formal initiation into spirituality), my sanskaras have all been with people of the ancient traditions. As a result, I have done different kinds of worship, from the worship of *bhoota* (spirits) to the Ishwara (the Brahman with form and attributes), to the *niraakaara* (formless) Parameshwara. And, from a single petal to Prakriti (Nature), and from a worm to Brahma (the Creator), and I have understood the method of this superimposition and negation of *eeshvaratva* (the qualities of the Ishwara). I can explain the Shastras through this method. I can explain the method of superimposition of *brahmatva* (the qualities of the Brahman) and also its negation in anything and everything, whether it is from a grain, or Prakriti in its totality, from a worm to Brahma, in which moment and which grain, which place and which period of time, in which object, and in the *anaatmaa* (that, which is not the Atma), and in the Atma!

I can even tell you the method of how, when *alpatva* (smallness; limitation) is negated the adhyarop of Brahmatva is also negated, because Brahmatva is *svatah-siddha* (self-established). Brahmatva is not created by any *pramaana* (proof established by logic or direct perception), or any other method or process. Since Brahmatva is self-established the Gnan of Brahmatva is obtained through praman is *kaalpanika* (something imagined) for the sake of removing the imagined limitation.

That being the case, the different pujas like Bhoota-puja, Bhairav-puja, Pitri-puja, Rishi-puja, Avatar-puja, Graha-puja, Ishwara-puja, Atma-puja, and a-puja (absence of puja). Even in a-puja there is an *aaropa* (imaginary superimposition; projection) of being the one who does – or does not – do the puja; and there is an apavad for

it. 'He does nothing.' His not doing anything is also a puja. Even in a-puja there is a superimposition of *poojatva* (the qualities of worship).

This is why people who don't understand the method of the Shastras get caught up in *khandana-mandana* (refutation and ornamentation), *raaga-dve'sha* (attachment-aversion), etc. There will be raaga-dvesha in the chitta, raaga-dvesha in the drishya, and raaga-dvesha in the *taadaatmya* (identification).

If you sit established in your *tatastha-kootastha* (neutral-unaffected) Self, it is very good. Then you get raaga for that state. And then when you begin to identify with that state, dvesha comes. This method is not acceptable to us. If you have raaga for something, you will have dvesha for something else. There is a feeling of fear in this, and anything done out of fear has adverse results.

A Swami used to stay with me. His name is 'Dandi Swami'. He is alive, but he no longer has *dandatva* (the qualities of a monk who is entitled to carry a wooden staff, called a 'danda'). He wrote a long letter to me one day, listing a number of criticisms that he felt certain people would have made about him to me. None of the people mentioned had said a word to me about this Swami. I had no idea that he had all these faults. It was only when I read his letter that I came to know of them!

Thus, people sometimes sully their mana through the things they imagine. Let us return to the method of starting the practice of dhyana. Just sit peacefully. To consider yourself to be the drashta, the Brahman, is all talk of big people. I am telling you something simple.

Your body has a *naabhi* (naval). Close to it is the center of *agni* (fire). Why is this placed close to the nabhi? Earlier, I would imagine that there must be a little oven in the stomach, which cooks the food we eat! Just as rice is cooked in a pot, the food we eat would be cooked in the pot that is our stomach, in order to be digested.

This Agni Kendra (center of fire) is not like the fire we see in the outer world. The agni inside is called the *jathara-agni* (the fire in the stomach). This fire is lit by the *praana* (life spirit; the breath that gives life), because fire cannot flare up without *vaayu* (air). Thus, there is a center of fire inside, which is not *bhautika* (physical: of the gross world). In the method of the Shastras it is believed to be triangular.

Why is it believed to be triangular?

It is because when the jatharagni flares up, it is wide at the base and narrows as it rises. The Shastras say that twenty eight *aahuti* (offerings) should be given to this agni, but I will tell you about only five of them.

- 1) The first point is that we have *abhinive'sha* (identification with the body) because of which we fear death. 'I am this *de'ha* (gross physical form); this deha is mine.' This feeling makes a person afraid of death. So, the first ahuti is, 'I am doing the *havan* (ritual worship of offering oblations in the sacred fire) of this feeling.'
- 2) 'I am doing the homa (making an offering in the sacred fire) of the dvesha I have, that is caused by my belief that this deha is "me-mine".'
- 3) 'I am doing the homa of my raaga for others, caused by my belief that I am this body.'
- 4) 'I am doing the homa of the *asmitaa* (subtle ego) of believing myself to be the karta of *paapa-punya* (sin-spiritual merit), *bhoga* (worldly pleasures), and *karma* (actions) in the agni, to be burnt.'
- 5) 'I am doing the havan of the Atma-buddhi (believing something to be the Atma) in the *anaatma* (that, which is not the Atma), the *nitya-buddhi* (believing to be everlasting) in the *anitya* (transient), *sukha-buddhi* (believing to be sukha) in dukha, and *shuchi-bhaava* (belief that this is pure) in the *ashuchhi* (impure).

All this is *avidyaa* (nescience), and I am doing the havan of avidya.'

You sit for doing *bhajana* (singing devotional songs to focus your mind in loving devotion). I am not concerned whether you do the dhyana of Rama or Krishna, believe yourself to be a drashta or the Brahman – or wish to become completely *shaanta* (at peace; inactive) in a Samadhi. All these are methods of dhyana. Whichever method you wish to use, you should meditate on this triangle of Gnan-agni in your naval, before you start. Give five ahutis in this fire.

Om avidyaam juhomi svaahaa (I offer my avidya to be burnt in the sacred fire).

Om asmitaam juhomi svaahaa (I offer my asmita to be burnt in the sacred fire).

Om raagam juhomi svaahaa (I offer my raaga to be burnt in the sacred fire).

Om dve'sham juhomi svaahaa (I offer my dvesha to be burnt in this sacred fire).

Om abhinive'sham juhomi svaahaa (I offer my abhinivesh to be burnt in this sacred fire).

Then sit for dhyana. You will find that your chitta is more limpid than on the previous days. Your meditation will be deeper. This is an aid to dhyana.

I will tell you about another helpful point. People go to a garden for *aarama* (repose; to become refreshed) and that is why a garden is called aaram. People leave their household chores, offices and factories to go to a garden for a while. I will tell you something about aaram that, if you contrive to reach there, you will meet the owner of the garden.

Aaraamasyamapashyanti na te` pashyati kashchana.

(Rig Veda)

People see the aaram – the garden – but they don't see the one whose garden it is.

Withdraw yourself from all karmas, and come to the aaram. Narayana! Enjoy all entertainment, finish your tasks, have your meals and finish any games you want to play at night. There is no need to be frightened. When you lie on your bed, free from all cares, and ready for a good night's sleep, you should remember, 'For the next six hours I am free from all duties. I will sleep soundly without anything weighing on my mind.' Lie down. Then, mentally divide your body into six sections.

From your toes to your anus is the portion of the *prithivee* (the element of the earth). The *pratishtaa* (prestige) of the prithivi is in *mala* (waste matter; excreta). It is said that even the mala of those who do *saadhanaa* (effort for spiritual progress) becomes fragrant. The Upanishads contain descriptions of how the body becomes light and free of disease. The person feels no temptation for anything. The complexion glows, and the voice becomes mellifluous. The body emits an auspicious fragrance. The quantity of urine reduces. These *praathamika lakshana* (preliminary signs) of Yoga are described in the Shwetashwara Upanishad.

Laghutvamaarogyamalolupatvam varnaprasaadam svara saushthavam cha,

gandhah shubho mootrapooreeshamalpam yogapravrittim prathamaam vadanti.

When you go to bed, think about how the portion of your body from the toes to the anus is predominated by the prithivi element. The portion near the urinary organ is predominated by the element of water. Near the naval is the Agni chakra,

the center of subtle energy dominated by the element of fire. The area near the *hridaya* (heart) has a lot of empty space, and is dominated by the *vaayu tattva* (the element of air). In it, the area for movement increases, heartbeats increase, and blood circulates from here.

The *aakaasha tattva* (element of space) dominates the area near the throat. The part above the throat (the head) is *mana pradhaana* (dominated by the mana). You can observe this in your dhyana.

What you should do at bed time is to imagine that the prithivi-pradhan part of your body that is the earth, dissolves into the part that is dominated by the element of water, the part that is water merges into the part dominated by fire, the part dominated by fire merges into air, and the part dominated by air merges into space. The part that is dominated by the element of space merges into the part dominated by the mana – the head.

Why is the head dominated by the mana?

It is because all the *gnaane`ndriya* (sense organs) are in this part – the ears, eyes, nose, and tongue are all in the head. The sense of touch is particularly sensitive in the cheeks and chin. This is why the head is dominated by the mana and is the part that tops the body.

I watched my grandfather die. His feet turned black first, then his body became black up to his chest, and then up to his neck. His face, however, was glowing. It was as though all the light of the body was pulled into the face. There was a little shudder and then his body became lifeless.

Now, divide you mana into two parts – the *aindriyaka indriya sangnaana* (the accumulated knowledge brought in by the sense organs) and *vignaana*. Vignana means the buddhi. If you do the *upaasanaa* (loving worship) of the *saguna saakaara* (the Ishwara with attributes and form), there is your Gurudev for you to focus on. The Ishwara is in your Gurudev and your Gurudev is in the Ishwara.

If you do the upasana of the *niraakaara* (formless), all six parts of your body have merged into the Ishwara. Or, you can think that they were all immersed in the chitta. These six are the vrittis – the mental inclinations – of the chitta, and the seventh is the chitta itself. Or else, think that these six are the *kosha* (sheaths that hide the Atma) and you are the *saakshee* (uninvolved witness).

You will fall asleep. That is certain. And it is of the utmost importance that when you wake up the next morning, you should remember that your head – which is predominated by the *mana* – has come out of your *chitta*, or *Prakriti* (Nature), or the *Ishwara*.

After that, comes the neck, dominated by the element of space. Then, the *hriday*, dominated by air, followed by the *naval*, dominated by fire and then the urinary organ dominated by the element of water, and last, the *prithivi*-dominated part of the body from the anus to the feet.

Follow this routine every day when you go to bed and wake up the following morning. If you do this conscientiously for six months without breaking this routine, you will sleep after merging everything into the *Ishwara*. Your *sharanaagati* (surrender to the *Ishwara*) will become *siddha* (accomplished). If you immerse these six parts in your *chitta*, your *Samadhi* will be *siddha*. If you become *tatastha* (neutral; indifferent) and sleep, your state of being a *drashta* (uninvolved observer) will be strengthened. If you go to sleep with a *brahma-bhaavanaa* (the feeling of being the Brahman), your *brahma-nishthaa* (faith in the non-dual Brahman that is the substratum of all that exists) will be firm.

There is no need to keep aside extra time for this, or have any separate place for doing this. In just a few days you will begin to feel, ‘I don’t go to sleep; I go into the repose of *Samadhi*.’ Your *chitta* will be absolutely lightened.

The fact is, all these *saadhana* (methods) are done to lighten the state of mind, not to make you give up *vyavahaara* (social interaction). These days, *saadhaka* (spiritual aspirants) have developed an inclination that they want to be free of worldly *sukha-dukha* without letting go of the causes of worldly joys and sorrows! This is an inconsistency in their desire. You want that you should not be connected to the mental tendency, ‘I am *dukhi*’. You experience *dukha* because you connect your ‘I’ to *dukha*; and you experience *sukha* when you connect your ‘I’ to *sukha*.

When a *sadhak* wants to be free of *sukha-dukha* without letting go of *raaga-dvesha* – when he wants to be free of *sukha-dukha* without giving up *paapa* and *punya* – it is a futile attempt. Unless and until you give up *paapa-punya* and *raaga-dvesha* your desire to be free of *sukha-dukha* will not be fulfilled. These tendencies will continue to pull you towards the *sansara* (interactive world). You

can be free of sukha-dukha only if you become free of paapa-punya and raaga-dvesha.

Listen to a small point about this.

Those of you who have not made a systematic study of Vedanta will not know about this, but those who have, are sure to know about it. *Padaartha* (substances) are of two types. One kind is *aabhaasa-bhaasya* (perceived as real) and the other is *saakshee-bhaasya* (witnessed).

This is a clock. We see it, but we see it through the mana and the eyes. The mana and the eyes are *aabhaasa* (impressions) and the clock is seen through them.

But, what are the mana and the eyes seen by?

They are seen by the *saakshee* (witness; the Atma). The eyes have a sakshi, and the mana has a sakshi. The vrittis have a sakshi and the chitta has a sakshi!

Sukha and dukha are not abhasa-bhasya like the clock. Anyone in the world can say that this handkerchief is sukha, or that it is dukha, but the sukha-dukha are not in the handkerchief; they have been superimposed on it. The handkerchief is neither sukha nor dukha.

Then, where are sukha-dukha experienced?

They are not experienced anywhere in the outer world – neither by abhasa, meaning the mana, nor by the indriyas, meaning the senses. A person experiences sukha-dukha when he forgets that he is a sakshi and he identifies with the mana. Then he feels, ‘I am sukhi’ or ‘I am dukhi’.

Sukha-dukha have neither *aakriti* (form) nor *ranga-roopa* (color-appearance), nor age, nor weight, nor any place. When you attach a favorable *manovritti* (feeling; thought) to your ‘I’ you feel, ‘I am sukhi’. When you attach your ‘I’ to an unfavorable manovritti you feel, ‘I am dukhi’. If you don’t connect yourself to any manovritti you won’t experience sukha-dukha. There is no solid object, or matter, called sukha-dukha. It is *dhyaanika* (created by the focus of the mind). You did the dhyana of being dukhi and felt dukhi. Manuji says that everything is dhyanic.

Dhyaanikam sarvam e`tat.

Thus, being sukhi and dukhi are the results of your attaching your Self to the vrittis of sukha and dukha. There is no feeling of being sukhi or dukhi when the

person remains mentally the *tatastha* (impartial; unconcerned), *kootastha* (unaffected), *asanaga* (unattached), *saakshee* (observer) Brahman. This is the *adhyatma-vidyaa* (metaphysical technique) of making you free of sukha-dukha.

Sarvam paravasham dukham sarvam aatmavashyam sukham.

(Dukha is to be subjugated by another and sukha is to know that you are the Atma that is always free.)

Om Shantih! Shantih! Shantih!

When something is to be done, and done by a specific method, it should be done in a practical and methodical manner.

As I was entering the hall, a gentleman told me, ‘Swamiji, I did not understand properly what you said in yesterday’s discourse. Please elaborate on it today.’

You see, a human being is bound by his personality. He is trapped in the impression, ‘my body – from the toes to my head, my arms and legs, my thoughts and feelings – are all me.’ A method is required to rise above this individuality.

Yesterday, I had spoken of two methods – one was a *vaasanaa nivartaka* (remover of avid desire) and the other was an *ahambhaava nivartaka* (remover of the subtle pride of individuality).

One method I spoke of was the *jathara-agni* – the fire in the area close to the navel. The food we eat would not be digested if we did not have this fire in the stomach.

Had there been no fire in the *samashti* (all Creation) there would be no way of removing the cold; nor could coolness be created. If there is no fire in the Nation, wrong-doers would not be punished. Small fires – sources of heat – are necessary.

This jatharagni is triangular in shape, since it is wide at the base and narrows as it rises. It contains a combination of Sattva-Raja-Tama (the three gunas, or tendencies, that govern people’s actions. Sattva guna is the lofty tendency that gives peace and right thinking. Rajo guna is the mixed tendency that gives restlessness and confused thinking, and Tamo guna is the lowly tendency that gives sloth and deluded thinking). This triangular center of agni is called the *vanhikunda*, or the *agnikunda*. The fire that burns in it is the fire of Gnan – the *gnaana-agni*. The stomach would burn if it had been a *bhautika* (of the five elements) fire!

You should sit peacefully and think about what offering you are making in this Gnanagni. The Gnanagni is flaring up, and you are to do five *havana* (sacrificial offerings) in it. The form of the *aahuti* (oblations) is different from those done in the ritual of a Yagna.

People fear death because of their conviction that they are the body. They fear disease because of this conviction. For this, give the *aahuti* (sacrificial offering) – *abhinive'sham juhomi svaahaa* (I offer my abhinivesh – my identification with my body – to be burnt in the sacred fire).

Then, to make sure that no *dve'sha* (aversion) or enmity arises for anyone, give the *aahuti* – *dve'sham juhomi svaahaa* (I offer my dvesha to be burnt in the sacred fire). People do not realize that they have dvesha. The dvesha abides in their heart, but they are not conscious of it. It is revealed through their words and actions. Therefore, you should build up the fire of Gnan, and pray, 'Let no dvesha for anyone remain in my heart.'

The third *aahuti* is that of *raaga* (attachment). Human beings show partiality and favoritism for those they are attached to. Then they ask, 'Do you think I am unfair?' They display partisan attitudes night and day, but refuse to accept that they are biased. So, give an *aahuti* – *raagam juhomi svaahaa*.

Then, there is the *ahama-bhaava* (the feeling of 'I') we have, which makes us feel that we are insulted every now and then. In fact, it is we, ourselves, who insult our self! When we throw our 'I' into this heap of bones, skin, flesh, puss, excreta and urine, it is a greater insult than any insult another person can give us. Therefore, '*Asmitaam juhomi svaahaa* (I offer my subtle ego to the sacred fire). Let there be no Aham-bhava, not even for a Samadhi. 'I am shanta. I am in a Samadhi.' There should not even be the feeling, 'I am a fool!' or, 'I am a man with great business interests.'

The fifth *aahuti* is, '*Avidyaam juhomi svaahaa*' (I offer my nescience – my lack of Gnan about my true Self – to the sacred fire). This is the fifth *aahuti* to the jatharagni. To believe the *apavitra* (impure) to be *pavitra* (pure), and the *anitya* (not eternal) to be the *nitya* (eternal), to be *dukha* to be *sukha* and the *anaatma* (that, which is not the Atma) to be the Atma, are the four kinds of avidya.

Bhagwan Shankaracharya has placed this *aantara-homa* (internal sacrificial offerings) as a part of our *nitya-karma* (daily worship).

Om avidyaam juhomi svaahaa.

Om asmitaam juhomi svaahaa.

Om raagam juhomi svaahaa.

Om dve`sham juhomi svaahaa.

Om abhinive`sham juhomi svaahaa.

Every human being should understand this. An *aadhyaatmika* (pertaining to the spiritual) benefit is increased when the ritual is done with understanding. An *aadhidaivika* (pertaining to the divine) benefit is increased when done with *vishvaasa* (staunch faith), and an *aadhibhautika* (pertaining to the gross physical world) is increased by working hard, and experimenting.

Hard work and experiments are required for getting benefits in this interactive world. Faith is required for getting benefits from supernatural forces, and understanding is required for obtaining metaphysical benefits.

Therefore, whatever you wish to do, do it with the right understanding. This is the homa that is a remover of *vaasanaa* (avid desire). I told you about the homa for removing the Aham-bhava.

Another method is to lie down after the tasks of the day are done, and you have finished your evening meal. If you play cards or chess after dinner, finish your game. And, Narayana! I do not say this for everyone, but if you indulge in sensual pleasures, do so. Then, when you are no longer bothered by physical needs, lie down on your bed as you do every night. There is no need for a *pavitra aasana* (pure prayer mat), but allow your body to become fully relaxed. Then, mentally make six divisions of your body. One part of each of the five elements: the earth, water, fire, air and space, and one part of the mana.

The part from the feet to the anus is predominated by the earth element. Then up to the urinary organ, the body is predominated by the water element. Imagine that the earth has dissolved into the water.

Your body perspires. The sweat turns into earth when it dries. The perspiration becomes earth. You know that matter turns into electricity. It becomes *shakti* (power). It becomes a *padaartha* (substance). In this way, shakti and padartha; padartha and shakti are created. So, earth melts into water.

After that, the area up to the naval is predominated by the element of fire. The part that is water merges into the fire. The element of air predominated from the naval to the *hridaya* (heart). Breath comes in and is expelled. The element of fire disappears into the element of air.

From the hriday to the hollow of the throat, the body is predominated by the *aakaasha tattva* – the element of space. *Vaayu* (air) merges into the akash.

A centre of subtle energy, called the *aagnaa chakra* is situated on the forehead, in the exact centre of the two eyebrows. The area from the throat to the Agna chakra is predominated by the mana – the emotional mind. The eyes see, the ears hear, the nose smells, the tongue tastes, and the sense of touch is acute in the cheeks and chin. The face has *indriya* (sense organs) that are dominated by the mana. These five indriyas absorb sound, touch, appearance, taste and smell. The mana is *anindreeya* – it is not a sense organ – but it is present in the indriyas. Therefore, space merges into the mana.

The mana has two sections. One contains *vaasanaa* (strong desires) connected to the senses, and the other is detached from desires. This section is the buddhi, which abides in the head.

Now, merge your mana into Gnan that is free of desire. You can see this Gnan in the form of your Guru, if you need an *aalambana* (support); or, you can see your Ishtadev (form chosen for your worship), or in Samadhi, or in the *shoonya* (nothing; a vacuum), or in the Ishwara.

Everything has merged into this pure Gnan. You will see, as you lie on your bed, how this process of *laya* (merging) takes place. This process is called the *laya-prakriyaa*. If you fall asleep while practicing it, it does no harm; and if you don't fall asleep but enter into a Samadhi, that is perfectly all right, too! If you develop *taadaatmya* (identification) with your Guru or Ishtadev it will do you no harm, and if your buddhi becomes *nir-vishaya* (free of sense objects), making the shoonya your object, let it become nirvishay. The *kootastha* (unaffected) Atma is established in its *svaroopa* (essence; true form). You are its *drashtaa* (the one who observes). That is also excellent!

Thus, whether you reach the *sthiti* (state) of a drashta, or attain a Samadhi, or see the shoonya, or Guru – that is not important. What is important is that when you wake up in the morning, you should remember this process, and reverse it before getting up. Start from the head, which is dominated by Gnan. Proceed to the face, dominated by the mana. Move towards the throat, where space predominates. Then go towards the hriday predominated by the element of air, down to the naval dominated by the element of fire, and then the Swadhisthan Chakra, dominated by the element of water, and finally, to the part predominated by the

earth element. Your consciousness now pervades your whole body. You can get up and carry on with the day's activities.

If you practice this for six months without a break – that you merge each of the six parts of your body into the next one when you go to bed, reversing the order when you wake up next morning – you will experience an extraordinary peace in your life.

Now, listen to another method. Till now, I only repeated what I told you yesterday, because of the request of this gentleman. Sit utterly relaxed. Let there be no tension in the body; not in the neck, back, throat, or head. I do not call the *padmaasana* (the lotus posture) or the *sheerasaasana* (standing on the head) *asana* (Yogic postures) *asanas*. *Sthiram sukhamasana* – the posture that allows us to sit comfortably is the *sukha-asana* and it should be *sthira* (stable; unmoving).

You must remain comfortable without falling asleep, and without any mental disturbance. It should not be that your knees hurt, but you force yourself to sit. That is not called an *asana*, even if you sit in one of the prescribed postures that are called *asanas*. You comfort, repose, and ease should be absolutely stable.

Now, I will tell you of a mental process.

What is this process of the mind?

There is a *shakti-danda* (a staff of power) along the spine. This Shakti-danda is also the Brahma-danda. It is the Brahman and it contains a shakti – the *maayaa* that is the Ishwara's power of illusion. This dhyana that I am now telling you about – this shakti will become Maya when you create a *dhye`ya* (object of dhyana). Thus, there is a shakti and there is an *aadhaara-sthamba* (supporting pillar) of the shakti.

For example, you see this room lit up by electricity. The electricity is a shakti – it is a power – but what is the danda – the pillar – made for it? The danda is the support for the power. Thus, there is an *aadhaara* (base that supports) for Gnan, for shakti, everywhere. There can be no shakti without an adhar.

The *gnaana-tantu* (tendrils of Gnan), spread all over the body, are supported by the *me`ru-danda* (the back bone), in a channel of subtle energy parallel to the backbone, called the Sushumna. Parallel to the Sushumna, and on its left and right, are the channels of subtle energy called the Ida and the Pingla. The Yogis

speak of other channels of subtle energy like the Shankhini, Chitrini, etc, but we are not concerned with them here.

What I want to tell you about is the effulgent Shakti-danda. When you sit for dhyana, add one thing repeatedly. '*Moola shringaat shirah sushumnaapathe`na jeeva-shivam paramashivapade` yojayaami, svaahaa.*' The path of the Sushumna, supported by the Brahma-danda, which starts at your *mooladhaara chakra* (the center of energy at the base of the spine) goes upwards. It is like the stem of a lotus flower. You are moving upwards and merging your *jeeva-shiva* (the Atma attached to an individual form, is called a jeeva, and when unconnected, it is Shiva) into the *param* (supreme) Shiva.

'Jeevashivam paramashivapade` yojayaami svaahaa.'

This jeeva (individual) is the Shiva, and we merge into the Supreme Shiva.

What will that achieve?

Your shaktis – your energies – have become *adhogaamini* (turned downwards) – they are used for things that lower your spiritual level. When people work with their hands, their strength goes into their hands. When people do hard labor, their strength goes into their legs. A blind man finds that his power to hear, or ability to think, is strengthened. When a person takes *mauna* (a vow of silence for a stipulated period) for a year or two, his power of speech is enhanced. These things are seen clearly.

People may say that it is a mental projection to merge the jeeva into the Param Shiva. Yes, it is. Even your wife is *bhaavaatmaka* (a mental relationship). A man is bhavatmak, the mana is bhavatmak, and so is an enemy! You are caught in the bhavatmak on all sides, so merge your Aham-bhava into the *ananta* (infinite).

I will tell you one thing about the process of merging your Aham-bhava into the anant. An object was placed before me, but I did not observe it, even though my eyes are able to see. Somebody said, 'See, this object is kept here.'

'I don't see it. I don't know about it,' I said.

Then the object was pointed out to me, and I saw it. Then, I could see it and know it. The fact is, it is *drishti* (vision) that sees *agnaana* (absence of Gnan).

It is Gnan that tells us that we do not know a *ghata* (pot), and it is Gnan that remains after we come to know the pot. However, there was a *kriyaa* (action;

something done) in-between the two, that you did not notice. A form of Gnan was created to remove the agnan about the pot. It was created when someone showed you, 'this is a pot.' Or else, it was created when you saw the pot. It was one of these two. Earlier, there was a buddhi, 'I do not know the pot.' The buddhi, 'I know the pot now', was created, and then it faded. However, the Gnan that existed before knowing the pot will remain even after the pot is known. And, the *gnaanataa* (quality of knowing) of the pot disappeared along with its *a-gnaanataa* (not knowing)! This is an amazing process of Vedanta. And, what people casually do, is '*Vaachayaamaasa bhaaratam* – there is a knowledge that is ignorance. Leave it.' This needs to be understood.

Actually, the one who sees the agnan is also a drashta, and the one who sees that the *ghataakaara vritti* (the mental inclination of seeing a pot) is quieted, is also a drashta. However, the vritti that arose, and gave Gnan about the ghata (pot) destroyed the agnan about the ghata.

The opinion of Vedanta is that the *saakshee* (witness) who saw the agnan, and the sakshi who saw the ghatakar vritti, are one and the same person. However, Gnan about the ghata removed the agnan about the ghata, whereas the sakshi existed before, and in-between, and will exist after the Gnan removed the agnan. So, what happened was that there is a need for a special *prabhaava-vritti* (an influencing thought) for removing agnan; else, agnan would remain unchanged. It will not be removed. This is where Vedanta is required.

I am telling you this very lovingly. There is a *chidaakaasha* (inner space filled with pure consciousness), and it is *svayama-prakaasha* (self-effulgent). It is an *aakaasha* (sky; space) but it is not *shoonya-aakaasha* (empty space; a vacuum). It is a *nirmala* (unsullied) *aakaasha* (space). The akash has *kham* (sound) in it, and there is emptiness in it, but these are not present in the chidakash. The chidakash is an akash, but it is not the *aashraya* (refuge; shelter) of the *shabda-guna* (the property of sound) and it does not give *avakaasha* (space in which to move) to anyone. Its name – chidakash – is self-effulgent. It is a *neerava* (soundless; silent) *niravakaasha*, meaning, neither does it have sound, nor is it created by the *shabda tanmaatraa* (the subtle form of sound), nor is it *aavakaashaatmak* (having empty space). I will tell you it's characteristic.

Take the method of Vedanta. Take its logic, its experiences, and its arguments. It is Satya (the truth that can never be negated), because it is the *adhishtaana* (substratum) of the *asatya* (transient) that is seen. It illuminates *jadataa* (that,

which lacks consciousness), and therefore, it is *che`tana* (conscious). Everything exists for this, and that is why it is anand. And, it is *poorna* (whole, complete, plenum) because it is connected to all. It cannot be anything except the Atma, and so – it is our Atma!

What is the special quality of this Nirav niravakash chidakash? It does have *sparsha* (the sense of touch) –

Sukhe`na brahmasansparshamatyantam sukhamashnute`.

(Gita 6. 28)

(A Yogi experiences the touch of the Brahman, which is comforting and gives happiness.)

It has sparsh but no *tvachaa* (skin), and no *vaayu* (air). It has infinite sparsh without having any skin or air. And, there is no *sparshaakaaravritti* (thought of touching). Nor does it have the subtle ego – the *ahamsparshataabhimaana* – of being the one who touches.

It is *saundarya* (beauty), but it is a beauty that is not dependent on form. The light of the sun is not needed for it to be seen; nor do you need eyes to see this saundarya. This beauty is not anybody's *drishya* (something that can be seen).

It is *sukumaarataa* (delicacy; fragility). It is *rasa* (sweet flavor), but this sweetness cannot be tasted by the tongue, and no water is needed for it to be tasted. Nobody becomes a *bhokta* (the one who enjoys) by tasting it. It is an infinite rasa, but it cannot be tasted.

It is *saurabha* (fragrance), a scent, but it is not dependent on the *prithivee tattva* (the element of the earth, the quality of which is fragrance). You don't need a nose to experience this fragrance. In this, there is no distinction, like the scent of a rose or jasmine, or any other flower. It is a fragrance that is free of substance or matter. No olfactory organ is required for it to be experienced, and nobody can have the subtle pride of being the one who experiences it.

This is an *akhanda vastu* (infinite, eternal object) that is *madhu* (sweet as honey).

The Brihadaranyaka Upanishad has a chapter called 'Madhu Brahmana'. It describes twenty objects that as madhu.

Oum madhu madhu madhu madhu!

'Iyam prithivee sarve'sham bhootaanaam madhu' – this *prithivee* (earth) is *madhu*. It is a *rasa*, but there is no cup, no one who pours it out for you to drink, and no vessel in which it is kept. Nor is there any person who has the subtle pride of drinking this *madhu*. There is only *rasa*; nothing but *rasa*. There is only *sugandha* (fragrance); nothing but *sugandha*. However, there is no distinction between the *rasa* and the *sugandha*.

There is only *saundarya* (beauty); nothing but *saundarya*, but no distinction between *saundarya* and *sugandha* exists. There is *saukumarya* (delicacy; fragility); nothing but the *chidaakaasha* (the inner space that is pure consciousness). *Niravakaasha* (a density that has no scope for empty space), *neerava* (soundlessness; complete silence), *svayam-prakaasha* (self-effulgence), *pratyak-chaitanya* (awareness that is a direct personal experience), *paramaanandaghana* (filled with supreme bliss).

What have I told you about? Have I spoken about Gnan or about dhyana? This is called dhyana, you know! It is dhyana, not Gnan. It is a *samvaadee-bhrama* (a false understanding that is harmonious) that comes under the umbrella of Gnan. There are two kinds of *bhrama* (false understanding) – *samvadee bhrama* and *visamvaadee bhrama*.

The *samvadi bhram* is like seeing a light far away. One person thought it to be the light of a *deeyaa* (the flame of an oil lamp), and another thought it to be the light of a gem. Both men move towards the light. Now, the person who mistook the light to be the sparkle of a gem had *visamvadi bhram*. No gem can be obtained from the light of a burning lamp. However, the person who thought the light to be the light of a gem, to be the light of a diya, will not get a diya either. The person who believed it to be a shining gem will get a gem. When a person gets the *kalpanaa* (something imagined) according to what the object actually is, it is called a *samvadi bhram*. When a person has the *kalpana* that is different from the object, it is called a *visamvadi bhram*.

What I am telling you about is not a *dravya* (matter; substance). It is not an *indriya* (sense organ or organ of action), and it is not a *bhokta* (the one who has the pleasant or unpleasant experiences).

Sarva e'sha sarva rasah sarva gandhah.

All this is *rasa* (sweetness), all this is *gandha* (fragrance). This Atma is the Satya (the pure existence that can never be negated) that is the *aashraya* (refuge) of

the *asatya* (not eternal. It is the *che`tana* (pure consciousness) that shows us the *jadataa* (lack of consciousness), and the *she`shee* (that, which remains ultimately) of all. The sheshi of all means, the *paramaananda-svaroopaa* (the essence that is the supreme bliss) for which everything exists.

This Atmadev – for which everything exists, and by the connection of which everything appears – actually has no distinction of *gnaataa* (the knower), and the *gne`ya* (that, which is known). There are no divisions of *nitya* (everlasting) and the *anitya* (transient), the Atma and the *anaatmaa* (that, which is not the Atma), or *drashtaa-drishya* (the seer and the seen). Nor is there any division of the *che`tana* (conscious) and the *ache`tana* (that, which lacks consciousness).

Therefore, *bhe`da* (differences) exist only in the *bhaashaa* (language; usage of words), not in the *vastu* (object; the Atma), and this *bodha* (comprehensive understanding) of *poornataa* (the whole; totality) devours all differences, in spite of the continuation of all activities, like walking, eating, drinking, and other actions.

Brahmagnanana (Gnan about the Brahman) accomplishes the entire task in an instant. The *brahma-bhaava* (feeling of being the Atma that is not separate from the non-dual Brahman that is the substratum of all that exists) destroys the raaga-dvesha of a *saadhaka* (spiritual aspirant), and makes a *jeeva* (the Atma attached to a body; an individual) fit for Brahma-bhava to rise.

In this, it is wrong to see Hindu-Mussalman-Christian etc. It is wrong to see woman-man, *jadataa-che`tanataa* (insentient-sentient), *jeeva-Ishwara*, or *maayaa-brahma* (the Ishwara's power of illusion-the Brahman). It is not Maya-Brahman; it is the Gnan of the non-dual Brahman, and when you get the *bhaava* (feeling) of being the non-dual Brahman, it becomes a *saadhana* (method for spiritual progress). If it becomes *gnaanatmaka* (pertaining to Gnan) it removes *avidyaa* (nescience; ignorance about the eternal, non-dual Brahman). This is the *pranaalee* (method; system) of Vedanta, of the *adviteeya* (non-dual) Brahman.

Now you have to separate dhyana and Gnan – they should not become a *khichri* (mixture of grains). When dhyana and Gnan get mixed up – when dhyana gets mixed with Gnan – you become a *kartaa* (doer); and when Gnan gets mixed with dhyana – if the whole Gnan mixes with dhyana you are the Parameshwara; and if half of your Gnan mixes with dhyana you are a *jeeva*. This is the analysis of dhyana and Gnan. It is a *vive`chanaa* (enquiry). It is a comparative study.

Dhyana is *prayatna-saadhya* (obtained by effort). It is an *e`kaadashi vrata* (a fast done on the eleventh day of the lunar calendar, when the person controls the five sense organs, five organs of action and the mana). Dhyana means an ekadashi vrata and Gnan means *kaala* (Time). All of Time is Gnan, and the *e`kaadashi tithi* (eleventh day of the lunar calendar) is dhyana. Understand it this way.

The whole world is Gnan and the Vrindavan *dhaama* (holy place) is dhyana – understand it this way. All *naama-roopa* (names-forms) are Gnan; and the *akriti* (forms) of women, men, your Ishtadev (chosen form of worship) is dhyana, you know! The akriti is predominantly something that is Sat (pure existence), and dhyana is akriti. Gnan is Chit (pure consciousness) and dhyana is a *vritti* (mental inclination). Gnan is *nirvishe`sha* (having no distinctive qualities) and dhyana is *vishe`sha* (having specific qualities). Gnan is *dik* (the directions) and dhyana is a place. Gnan is kaala and dhyana is a vrata.

Narayana! Gnan is *ananta jeevana* – it is infinite life, and dhyana is a *shareera* (gross physical form) in it. Dhyana is like a form that was created and destroyed in infinite time. Gnan is infinite beauty and dhyana is a form in it. Gnan is the *prithivee* (earth) and dhyana is a lump of clay in it. Gnan is water and dhyana is a ripple in it. Gnan is fire and dhyana is a spark. Gnan is air and dhyana is the *praana* (life breath) of one person; or else, it is a gust of wind. Gnan is the *aakaasha* (space; sky) and dhyana is a *ghataakaasha* (the space inside one pot). This is how Gnan and dhyana are separated and understood, and seen in comparison.

Look; you don't eat all the wheat there is; you eat a limited quantity. The total amount of wheat in the world is Gnan, and the amount you eat is dhyana!

Om Shantih! Shantih! Shantih!

I will tell you a method that is accepted by the Shastras for obtaining Gnan, because when Tattvagnan is not the goal of a person – if his goal is the *darshana* (vision; to see a revered object) of a Devta – the method of dhyana is different.

People tell me, ‘Maharaj, Grace me with a darshan of Bhagwan.’

‘Very well; do dhyana by this method. You will get Bhagwan’s darshan.’

This method is a different method. The goal of some people is to have a Samadhi. ‘How can I attain a Samadhi?’ They are told to sit with their eyes shut, and taught how to bring their mind into a particular state, for attaining a Samadhi. The method of dhyana depends on the goal of the individual.

Dhyana for obtaining the Ishwara, dhyana for obtaining a Samadhi, dhyana for the darshan of the *saguna-saakaara* (the Ishwara with attributes and form), and dhyana for *siddhi* (supernatural powers) are all different. So, when someone says, ‘Come, I will teach you dhyana,’ neither does he know the purpose of dhyana nor do you know what you will achieve!

Someone said, ‘Take a bath in the Gangaji today. You will get great *punya* (spiritual merit).’ Similarly, ‘Come and take a dip in the Ganga of dhyana. You will get great *punya*.’ This is also an activity that gives *punya*. Moreover, it involves no expense or hard work! So, people are eager to do dhyana and get *punya*.

Such people are *mugdha* (fascinated) by the name of dhyana. They are to be pitied. They have become hypnotized by the name of dhyana. They think, ‘Great Mahatmas did dhyana in ancient times, in the Himalayas. I, too, will get dhyana.’

Vedanta gives some methods of dhyana for obtaining Tattvagnan. There are many *upaasanaa* (methods of loving worship) like Agnividya, Shandilyavidya, Udgeetavidya etc that are given in the Upanishads. However, the methods given for Tattvagnan are very few. Furthermore, no spiritual aspirant can reach this state unless his goal is to obtain Gnan about the Tattva – the essence of the non-dual Brahman that is the substratum of all that exists.

I am telling you about an elementary point now. The methods given in the Upanishads are called the *shrouta prakriyaa*. If you wish to obtain Gnan about the Tattva, what is your viewpoint about the three states of *jaagrita* (waking), *svapna*

(dreaming) and *sushupti* (deep sleep)? Look; when you are in the waking state, there is no dreaming, and when you are in the dream state, you are not awake. Neither the waking state nor the dream state is present when you are in a deep sleep state. Sushupti is not present in the *svapna* state. Neither *svapna* nor *jaagrita* are present during *sushupti*. See their *anvaya-vyatire`ka* (connection-separateness). None of these three can be the Tattva.

In the method of obtaining Tattvagnan, the first thing you must understand is that the dream state – and the things seen in it – are not the Tattva. Similarly, the objects and relationships seen in the waking state are all changeable. You can, at most, be aware of them for eighteen or twenty hours, because you also need to sleep.

Thus, the things that are given up and caught and left again – the things that come and go – are not accepted as the Tattva in the method of *tattvaanusandhaana* (investigating the Tattva). Are you aware of this or not?

Jaagrita is not a Tattva, *svapna* is not a Tattva, and *sushupti* is not a Tattva either. That, which remains unchanged in all three, is never given up, never increases or decreases, is called the Tattva. So when you walk on the path of Tattvagnan, your *dhyana* is with the purpose of obtaining Tattvagnan, and the first thing to remember is that you should not consider the *vinaashee* (destructible; transient), *parinaamee* (that which comes to a conclusion), *anitya* (transient), and changeable to be your *svaroopa* (essence; true form).

Become established in that *dhyana*, that the three states of *jaagrita*, *svapna* and *sushupti* – or, the waking, dreaming, deep sleep states – are not your *swarup*! They are *he`ya*, meaning, they are to be renounced, if you want to catch the Tattva. None of the three states is a Tattva; the Tattva is the *saakshee satya* (the pure existence that witnesses everything) that sees the coming and going of these states.

Observe the method of your *dhyana*. It will change completely. Don't make the mistake of thinking that because you are not in the waking state, none of the things seen in the waking state are yours. Don't be negligent about this. Everything exists in some object. This is *brahmatva* (being the Brahman), your *sanyaasitva* (being a Sanyasi), your *tapasvitva* (being an ascetic), your *tyaagitva* (being a person who has renounced), and your *buddhimatva* (being very intelligent) – none of these are the Tattva. None of the particulars that are

present in your jaagrita state – the things you feel you are connected to – and none of the seeming realities (that are actually superimpositions on the substratum of the non-dual Brahman that is not separate from your Atma) are actually present in you.

Very well; now the particulars of the state of *svapna* – your dream state – the special feature of things seen in a dream is that they are known only mentally. They are not experienced physically. They keep changing. What I am telling you is not Tattvagnan. I am telling you about what you have to let go of, in order to do the dhyana needed to make you eligible for getting Tattvagnan.

I am compelled to tell you the truth, even though you may not feel happy to hear it! Unless I explain that the mental forms are not your *svaroopa* (essence; true form) you will not be able to grasp Tattvagnan. You will go on holding the things that flit through your mind, whether in the waking state or the dream state; including your thoughts about divine realms like Vaikuntha, Goloka, Kailash, etc.

If you decide to make your mental state like the *sushupti* – the deep sleep state – even that state will break. How long can you stay asleep? *Sushupti* will break and a *svapna* will come; the *svapna* will break and *sushupti* will come. Both *svapna* and *sushupti* will break, and *jaagrita* will come. *Jaagrita* will break and you will fall asleep and have dreams. These are things that come and go, whereas the *Tattva* is that, in which the imagined states of *jaagrita*, *svapna* and *sushupti* manifest.

If you refer to the *Tattva* as some other, the *adhishtaana* (substratum) is the Ishwara. He is the *aadhaara* (support; base). And, if you refer to it as the *swarup*, it is the *adhishtana drashta*.

Are they two or are they one? Even duality is perceived in the *kalpanaa* (imagination). Therefore, what is the form of the dhyana that is done for obtaining Gnan about your *swarup*; for obtaining *saakshaatkaara* (a direct personal experience)? Don't impose the states of *jaagrita-svapna-sushupti* on your Self. It is necessary to use the *viveka* (discrimination), that you are separate from the three states you experience. You are *tatastha* (aloof) *kootastha* (unaffected), *asanga* (uninvolved), and you are *chidroopa* – you are the form of pure consciousness.

Look; two sections have been made. One is the three states and the feeling of enjoyment they contains. These are *tyaajya* (to be given up). And, what is *gnaatavya* (to be known)? It is the Atma that is present in all these. These are the

two sections. Now, what is the *saadhana* (method) for obtaining the knowledge about the swarup of the Atma?

Don't think, 'I've done sadhan. I've done tyaga.' Such feelings will not endure. You will repeatedly become engrossed in the jaagrita-svapna-sushupti states. The play that goes on the stage of this interactive world is such that you will forget yourself, and become emotionally involved in it. The play of the three states and the drashta – you! – seeing the play, gets involved in it.

When a drummer plays beautifully, the person who hears can't help tapping to the rhythm. When a person sees a skillful dancer, his feet respond instinctively. Listening to beautiful music makes people sway unconsciously. The scenes of the waking, dreaming, and deep sleep are so dazzling and impressive that you forget yourself, and merge into them. You identify with them. The *adhyasa* (superimposition connected to something) becomes a solid reality for you.

What should be done for removing the adhyas?

You need to make an effort to remove the adhyas. To remove adhyas you must do *shravana-manana-nididhyaasana*. Shravana means to listen to and grasp the purport of spiritual discourses. Manan means to give serious thought to what you have heard and understood. And nididhyasan means to focus the mind repeatedly on what you have heard. You need to try and obtain these three sadhans.

Listen to the descriptions of the Atma, which is separate from the jagrita-svapna-sushupti states. The Atma is the drashta. It is aloof from these states. It is the *saakshee* (witness). The Atma is *e'karasa* – it never changes. It is *asanga* – it is unattached; and its presence is not restricted within the antahkarana of our *shareera* (gross physical form). The Atma is the *adviteeya* (non-dual) Brahman.

This knowledge will remove your agnan. If you find this difficult to grasp, do manan. Think deeply about it. Your doubts will be removed.

But, what if *viparyaya* (reverse thinking) is not removed in spite of doing shravana and manan?

If you continue to identify with your shareer, and the scenes of the jaagrita-svapna-sushupti, do nididhyasan as well. It is essential that you give up these states and be established in your swarup. These three states are *tyaajya* – they are to be given up. Your Atma is *gnaatavya* – it is what you have to obtain Gnan

about. The sadhan of shravana and manan are *praaptavya* – they are to be obtained.

Even after all this is done the *dosha* (faults) of the antahkarana are not digested. You have a habit of raaga, and of dvesha. The burps of a person who has indigestion are bitter. Is it not so? Similarly, a person vomits out the attachments and aversions that are present in his heart. You should find a method for digesting the raaga-dvesha in your heart. That means, raaga-dvesha should not come into *kaarya* (action). They should not come into your actions, your behavior, your speech, your hands, or any other organ of action. They should be fully cooked and digested!

Sometimes poison comes when something is over-ripened or over-cooked. However, if Shivaji drinks that poison and digests it, amrita (the elixir of immortality) comes out of it. Now see; to do the *paripaaka* (ripening) of the three states – to be established in your swarup – and to digest the raaga-dvesha in your heart and make it sweet, is your goal. There are some items that are bitter, but they lose their bitterness when they are cooked. In the same way, you are not to eliminate the doshas in your life; you are to transform them. You are to turn the bitter into the sweet.

I will tell you the method of dhyana. Dhyana is done after giving up these four kinds of information, but the object of dhyana is not *tattva-saakshaatkaara* (a direct personal experience of the Tattva); it is to remove the obstacles that block Tattva-sakshatkara. If a person experiences the Tattva while doing dhyana, it will be a created state that will break the way a dream breaks when the person wakes up. A *dhya`yaakaara-vritti* – a mental image of the object of dhyana – cannot be maintained beyond a limited period of time, because anything that is created has to have an end. Therefore, let us see the method of removing the obstacles, by the Ishwara's *kripaa* (Grace). The name of this method is dhyana!

Upaaye`na nigrahaneeyaata vikshiptam kaamabhogayoh,

suprasannam laye` chaiva yathaa kaamolayastathaa.

The method for keeping the mana serene and free from *kaama-krodha* (desire-anger) is called dhyana. Use the method of laya to retain mental tranquility and be happy.

If your pet monkey escapes, you can frighten him with a stick, or you can tempt him with his favorite food. Don't resort to any one method to oppose another. I was born in a village. We had oxen for tilling the fields, and cows that gave us milk. The calves would prance and kick when we tried to put a rope round their neck. Sometimes we showed a stick to the oxen and sometimes we lured them with green grass when we wanted to catch them and yoke them to the plough. They would come on their own when it was time for them to be fed. It is not that the same method is to be used every time.

This mana of yours needs an *upaaya* (method) for making it settle in dhyana. '*Upaaye`na nigrahaneeyaat.*' Use an upaya to control your mana. That, which is used for achieving some purpose, and then given up, is called an upaya.

Upaadaayaapi ye` hayaah upaayaaste` prakeertitaah.

(*Vakyapadeeya*)

Get into a boat if you want to go across a river, and leave the boat when you reach the other bank.

Now, what you have to see is, what are the objects from which you have to withdraw the mana?

Vikshiptam kaamabhogayoh.

(The desires and pleasures that create agitation)

A person is engrossed in *bhoga* (sensual pleasures) at times. Bhoga involves *vastu* (objects) and *kriyaa* (actions). Sometimes the person is engrossed in *kaama* (lust; avid desire). Kama contains neither vastu nor kriya; only imagined possibilities. The mana is agitated in both states.

There is a third state, in which the mana merges into *laya* (a dream-like state). What upaya should be done then?

First, pay attention to the people who sit for dhyana. They go into a trance-like state where they are no longer aware of anything for a while. What is this state? They say, 'I forgot the whole world! I was unaware of the *prapanchaa* (interactive world).' This somnambulant state is not a high level of dhyana.

Oh, in that case, is mental agitation a good state?

No! It is not a good state of mind when the mental inclinations are restless and agitated. In the principle of Bhakti (loving devotion for and surrender to Bhagwan), *laya* is considered a *dosha* (fault), but *vikshe`pa* (agitation) is considered a *dosha* only when the mind shifts from the *Ishtadev* (chosen form for worship) to some other object. If the mind laughs for the *Ishtadev*, dances, sings, etc it is not considered a *vikshep*. The *bhakta* has to pick up the objects for the ritual worship, to offer to the image. These are not considered *viksheps*.

Karmachaiva tadartheeyam saditye`vaabhidheeyate`.

Karma should not bind us when we walk on the path of *Satya*. We should do *nishkaama karma* (actions done without a motive of personal gratification).

However, this is not about Bhakti.

When you walk on the path of *Tattvagnan* there should be no mental movement. Neither should the *mana* be allowed to sink into dullness.

There is a third kind of obstacle, and that is called *kashaaya* (improper). Your *dhyana* may be free of *laya* and *raaga-dvesha*, but the seed of *raaga-dvesha* is present in the *mana*. You are not conscious of enmity or friendship, but when you get up after doing *dhyana* you will be conscious of both. Then, your *mana* will be lured into partiality and injustice.

The way to deal with this is that when you come to a *laya-avasthaa* (state of *laya*) you should awaken your mind. '*Laye` sambodhaye` chittam* – where are you off to, my child?'

And, if the *vikshep* is because of *kama* and *bhoga* you should quiet the *mana*. And, if there is a residue of *kashaaya* in both states, you should become alert. Be awake to the danger!

Sakashaayam vijaaneeyaat.

Worldly considerations and *Satya vritti* cannot walk hand in hand.

And,

Sama praaptam na chaalaye`t.

When the mana is equipoised – equanimity for friend and foe – don't let the seed remain. Retain the chitta that is free of raaga-dvesha, laya and kashaaya. Keep it empty of these faults.

*Samah praaptam na chaalaye`t,
yadaa na leeyate` chittam na cha vikshipyate` punah,
aniganamaabhaasam sampannam brahma tattadaa,
yadaa na leeyate` chittam na cha vikshipyate` punah.*

Then, the chitta is not prone to laya.

I will tell you one thing about dhyana. The body does not topple over when you sit in dhyana. There is an effort involved in dhyana, isn't there? The effort to do dhyana, to attain Samadhi, keeps hold of your body. It is in a state of *tandraa* (drowsiness) that the head hangs. The body will topple in laya and tandra, because it is not under control of the person when he is in these states. Breathing will become deeper. The body will feel heavy when the person feels lazy and dull. In dhyana, however, neither will the body bend, nor will the breathing become faster and the body won't feel heavy either. '*Suprasannam laye` chaiva*' – you feel happy.

In laya, tell your mana, 'O mana! Smile!' If your mana smiles, it will not merge into a trance-like state. If your mana wanders here and there, tell it, 'O mana! Wake up! Don't wander off!'

It is said:

*Yadaa na leeyate` chittam na cha vikshipte` punah,
aniganamanaabhaasam sampannam brahma tattadaa.*

When your mana is neither *leena* (merged) nor *vikshipta* (restless), when no perception of the mana remains, you can take it that you have got Brahmagnan.

It was just stated that *aalasya* (laziness), *pramaada* (forgetting), *nidraa* (slumber), *tandraa* (a trance-like state), etc are all the offspring of laya. Protect your mana from them. Keep your mana in a happy state. When the mana is happy it is protected from these states. Don't let the mana be agitated with raaga-dvesha. A kind of *sukha* (happiness combined with contentment and ease) will rise up in

your *hridaya* (heart). This *rasa* (sweetness), *sukha*, or *anand*, come when external *sukha* stops coming and the *vritti* (mental inclinations) no longer go into the external world. The *vrittis* shrink at first and then create sense objects. It can create *gandha* (fragrance), *rasa*, *roopa* (appearance), and *shabda* (sound). All these come within *bhoga*.

If you experience a fragrance or flavor within, or see a beautiful vision in your mind's eye, or experience a tender touch – there are many *saadhaka* (spiritual aspirants) who come to me and describe such experiences during their *dhyana* – you should not get immersed in them. The *manovritti* (mental inclinations) are like rays of light that slant and twist.

You know what a rainbow is, don't you? The raindrops in the clouds deflect the rays of light that come from the sun, creating the colors of the rainbow. Similarly, when one *mana* is pulled from the outside world into the inner world, and seen in the form of little droplets, the *Atma-chaitanya* (the pure consciousness of the *Atma*) is reflected in every droplet. This is why the person glimpses divine beauty in it.

De'she'smin parvataah sarve`nadaah nadyashcha saagaraah.

Mountains are seen inside the body, with little pathways scattered on them. The person sees *Devatas* (personified divine powers; demigods) coming down on them, and *Sant* (*Mahatmas* who have complete renunciation) walking about. He sees rivers flowing, trees that flower and fruit, and vast oceans heaving gently. What is all this?

All these scenes are nothing! It is a twist of the droplets of mental inclinations. When *vrittis* twist they shrink and bend. All that is seen is a mental projection. In such a state a person sees a *Devta* at times, or a *Yaksha* (kind of demigod), or exquisitely beautiful women who come forward to greet him with flowers. Great *Ishta Devtas* (chosen forms of worship) are glimpsed. They are not real. They are created from the droplets of the *mana*. The sublime sounds that rise up are absolutely false. *Gaudapadacharya* has said, 'Stay alert, my friend. Be watchful.'

A sound was heard when you sat for *dhyana*. Beautiful scenes appeared before you. You got a taste of delicious subtle flavors. *Gaudapadacharya* said, 'My friend! Be watchful! You are to sit in your *svaroopa* (essence; true form). What is this play that you are watching? This river, this brook, these people, other realms, *Devtas*, pleasurable indulgences, the divine *sukha* you see are all forms created by the

reflection of your twisted mental inclinations. Everything is seen on the screen of your inner mind.'

The artistry, the sounds that thrill you, the tender touches you enjoy, the beauty you find so appealing, the delicious flavors that entice, the fragrance you find so heady – all these are nothing! They are lines drawn by the dots of your mana, and forms made with imaginary lines.'

*Naasvaadaye`t sukham tatra nisangah pragnayaa bhavet`
nishchalam nishcharam chittame`nkeekuryaat prayatnatah.*

*Yadaa na leeyate` chittam na cha vikshipyate` punah,
aninganamanaabhaasam sampannam brahma tattadaa.*

Naasvaadaye`t sukham tatra nisangah pragnayaa bhavet`.

These things should not be mistaken for sukha – neither in *shaanti* (peacefulness) nor in *vikshe`pa* (disturbance; agitation); neither in bhoga nor in the *beejavasthaa* (the seed state; the dormant state); neither in the *drishya* (that, which is experienced by the senses) nor in the *adrishya* (invisible). One should not relish any of these states. One should remain *asanga* (aloof; uninvolved).

Jo jaaye`gaa so aaye`gaa, jo aaye`gaa so jaaye`gaa.

(Who goes will come, what comes will go.)

Use your *pragnaa* (the right intellect) to remain *nisanga* (unattached; uninvolved). Don't allow your 'I' to feel involved in any *drishya* (anything perceived by the senses). Be disinterested in anything that is *drishya*. Don't get engrossed in *laya* or *alaya* (absence of *laya*), *vikshep* or *avikshe`pa* (absence of agitation); *bhoga* or *abhoga* (absence of worldly pleasures); *kama* or *akaama* (absence of avid desires). Do not get attached to any state. Do not have *sangamana* – *sangamana* means *taadaatmya* – identification. Don't become one with any mental state.

A Mahatma once told me, 'I will tell you the greatest mantra there is.' Oh, this mantra is not for doing *japa* (ritual chanting) – don't go to some place and start chanting it!

Then, what is it for?

This mantra is for developing *asangataa* (detachment). ‘*Haatha kheencho*’ – pull back your hand! Do not let your hand go into the holes where snakes hide. Don’t catch the snake with your hand.

Nisanga pragnayaa bhave`t.

Keep your hand away from the good and bad things you see, from the laya and vikshep you see, and the sukha and dukha you see. Unless you do this, your hands will get dirty. No matter how much you powder your face to make it look beautiful, it will turn into dirt and you will have to wash it away. No matter how much soap you apply, it has to be washed away.

Therefore, the *pragnaa* (right intellect) should remain awake and you should be *nisanga* (unattached).

Nishchalam nishcharan chchittame`keekeryaat prayatnatah.

(Try to make your chitta steady, unwavering, unmoving and focused.)

Look; there are two points. One is *nishcharata chitta* and the other is *nishchalata chitta*. The chitta that escapes and wanders among the objects of the senses is the *nishcharata chitta*. And, the chitta that pulsates within itself is the *nishchala chitta*. The one that goes out and the one that pulsates within.

What happens when the chitta goes out? The chitta absorbs new sense objects.

What happens when the chitta pulsates within? The chitta absorbs the same object repeatedly. Even the repeated absorbing of one object is not the *Tattva-dhyana*.

Vichchhidya vichchhidya grahanam.

The chitta that accepts the same object repeatedly, breaking away and touching it again and again, is the moving chitta. And, the chitta that moves from one object to another is, from the second to the third and so on, is the chitta that moves.

The chitta should neither move in one place nor from one object to another. It should not cling to anything. That is how stable the chitta should be.

E`kaakee – kuryaat prayatnatah – bring the chitta and the *vishaya* (sense objects) to one level, and let go of both.

Yadaa na leeyate` chitam na cha vikshipyate` punah,

aniganamanaabhaasam sampannam brahma tattadaa.

‘Yadaa na leeyate`chittam’ – look, my brother, I am telling you about dhyana by the method given in the Shastras. It has been handed down to us by the *parampara* (traditional method) of the Upanishad *sampradaya* (an established doctrine). I do not know what dhyana you learn, or what dhyana you do. I told you about the different kinds of dhyana, in order to prepare your chitta, to enable it to absorb the intricacies of the different methods.

People say, ‘Tear out the pages of the (holy) books and throw them away!’ You will also have to discard what I am telling you. This is not something paltry and unimportant. Yes, if you tear up and throw away the books of the Shastras, and then hear about what is written in them from some other, you will believe that person to be the Acharya (Master; Teacher) of that philosophy.

Actually, dhyana is meant to make you let go of the *grantha* (books) and *pantha* (paths, Sects); but if there are no granthas and Panthas left, there will be no dhyana either. The granthas and Panthas give dhyana and then they become redundant. This is their greatness. This is their magnanimity!

These days a person who teaches you dhyana will make you his disciple. He will keep you bound to him. The granthas and the Panthas say –

Tu prabhu jeeve`mein mara jaaun.

You become *ananta* (infinite, eternal). You become *advaya* (non-dual). You become the Brahman. After that, we will not exist for you. We will remove ourselves. However, first you must become *saavadhaana* (vigilant; alert), *svaavalambi* (self-reliant).

‘Yadaa na leeyate`chittam’ – look, my brother, I am explaining this by the method given in the Shastras. This shloka is even older than Adi Shankaracharya, who is the Acharya of the Advaita Vedanta Sampradaya. There should be no laya. When laya comes there is a *kaaranataa* (a causal factor), and when karanata comes, there is a break in our *nirvishe`shataa* (being free of distinctions; not being separate). A *kaarana* (cause) cannot be *nirvishe`sha* (having no distinction; not be different); it is separate from the *kaarya* (effect).

Yadaa na leeyate`chittam – and, when there is *vikshe`pa* (agitation; disturbance), the *kaaryataa* existence of the effect) becomes real. The causal factor is real in laya, and the effect is real in disturbance.

When there is neither cause nor effect in the chitta,

Aninganamanaabhaasam – there is no moving or shifting of the chitta, no sign, no signal, no indication. And, *anaabhaasam* – meaning, no *aabhaasa* (suggestion, shadow) of any vishay. No whiff of *gandha* (smell). Completely free of *rasaasvaadana* (savoring of any sense object). What are you? This ‘you’, meaning yourself, the Brahman of dhyana; not of Gnan.

Shankaracharya bhagwan has stated, ‘This is the Brahman of dhyana.’

This method of dhyana that I have spoken of is meant for an *adhikaaree* (a person who is eligible, or qualified) of the second level. The Brahman of Gnan is for an *adhikari* of the first level.

The Brahman of dhyana is such that *aningamanaabhaasam* – there is no movement, no shifting in it, and no Aham (the feeling of a separate ‘I’) in it. *Anaabhaasam* – there is no *vishaya* (object of the senses) and no *vishayee* (one who experiences the sense objects) in it. It has no *bhokta* (one who enjoys) and no *bhogya* (that, which is enjoyed). There is no *kartaa* (doer) and no *karma* (action), no *dhyaataa* (one who does dhyana) and no *dhye`ya* (the object of dhyana) in it.

What is your *sthiti* (state; condition) at that time?

This is the *sampanna* Brahman.

Sampanna Brahman means a Brahman that is already there. This is *brahma-sampatti* (the wealth or prosperity that is the Brahman). It is the Brahman that has always existed.

And, is it the Brahman?

Yes. It is. The Brahman is not *dhye`ya* (an object of meditation). It is not dhyana. It is not a *dhyaataa* (one who does dhyana). It is not *dhyanaastha* (established in dhyana).

In that case, what is it?

This Brahman is – *sa e`sha aatmaa*.

This dhyana is an *upalakshana* (characteristic), you know! The dhyana Brahman is a sign that shows you the Gnan Brahman. When I say it is an upalakshan, it means it is like a signpost that tells us where the road leads to.

This dhyana – the dhyana-brahman – is neither the *shuddha aatmaa* (pure Atma) nor the shuddha Paramatma. It is a signpost. And, the *yatharthaa* (actual) sthiti it indicates is the *paramaarthaa* (highest truth), the Parabrahm.

Shankaracharyaji says that the method of dhyana is meant for people who are unable to obtain Gnan instantly, like you press a switch and the light comes on, dispelling the darkness of ignorance. Apart from this method given by Vedanta, there are two or three other methods. However, this is the only method accepted by Advaita Vedanta (where the Atma is not separate from the non-dual Brahman that is the substratum of all that exists). These days, people are inclined to mould the principles of Advaita Vedanta to their liking!

People do not follow the traditional method of inculcating the principle of Advaita Vedanta. They dye their garments saffron and start to talk about ‘Brahman! Brahman!’ claiming to belong to the Advaita Vedanta tradition. The method should be learnt properly.

He`yagne`yaapyapaakyaani vignayaanyagrayaanatah.

Learn what is to be given up and what is to be known. Learn what you are to attain and what you are to digest. In this, one is Satya (the eternal existence that can never be negated) and three are false (transient). Give some thought to this – which of the four is the Satya, and which three are false – to leave, to know, to get, or to digest.

He`yagne`yaapyapaakyaani vignayaanyagrayaanatah,

te`shaamanyatra vigne`yaadupalambhasrishu smritah.

In this, the Gnan Brahman is the Satya and the other three – to let go of, to obtain, and to digest – are all *mithyaa* (false; relative truths), not the Satya.

Om Shantih! Shantih! Shantih!

There is a child. He sees his mother wearing jewelry. He knows that these are bangles, to be worn on the arms; these are ear rings, to be worn on the ears; this is a necklace, to be worn round the neck; etc. However, he does not know about gold, the metal of which the jewelry is made.

If you recognize gold in an ingot, in a tiny flake, or in its molten form, you know the metal is gold. However, the gnan of a person who knows only a necklace, bangles, or ear rings, has knowledge only of the individual pieces. That is *vyashti gnaana* (knowledge about the individual unit); it is not *samashti* (of the whole) Gnan. And, his *smriti* (memory), his *dhaaranaa* (understanding), his *kalpanaa* (imagined things) are the *bhe`da* (differences) in dhyana.

If the Gnan is about the *vyashti* it is attached to *agnan*, and if it is about the *samashti* it is *sarvagnataa* (being all-knowing). And, when the Gnan is free of the *vyashti* as well as the *samashti* it is *shuddha* (pure; unadulterated) Gnan. Gnan is always Gnan. You can understand it this way – the bangle is dhyana and the gold is Gnan. A person who has understood gold will recognize it, whether it is in the form of a bangle, necklace, or ear rings. The shapes may have different names, but a knower of gold will say they are all gold.

I will tell you something more about dhyana and Gnan. Does your dhyana merge the entire *de`sha-kaala-vastu* (space-time-matter) into itself, or does it remain free of present perceptions of *desha-kaala-vastu*? That means, you sit in your individual body and merge your *manovritti* (mental inclinations) into your dhyana, leaving *desha-kaala-vastu* outside. You are not concerned with them while you are immersed in dhyana.

How can the dhyana done in one *antahkarana* (fourfold mind; subtle body) merge the entire *desha-kaala-vastu*, and all objects, into itself? This *kalpana* can't come into the mind of an ordinary *dhyaanee* (one who does dhyana).

Thus, when you sit in an *aasana* (Yogic posture) in one body, curtail the *mana* in that one body, and take it to a state in which there is no awareness of north-south-east-west, before or after, pot or cloth, etc, this dhyana is made in your *antahkarana*.

Now, I will take you to a *vyaapaka drishti* (an all-encompassing viewpoint). The perception of desha-kaala-vastu is not limited to your body and the things perceived by it. The perception of the antahkarana includes all space-time-matter. The body is a part of matter. Its length and breadth are part of space. Its age is a part of time. The whole of time, space and matter is seen only in the *tadaakaara vritti* (feeling of identification) of your antahkarana. Then, just think about how vast your antahkarana is!

The *aashraya* (refuge) of the entire space, time and matter! A person who does dhyana by this method considers the Atma to be *vibhu* (all-pervading; Omni-present). The Yogis and the believers of the Sankhya philosophy believe that Atma to be vibhu.

Why is that?

All space, time and matter are seen in the dhyana of the vibhu Atma. Yet, the Yogis and the Sankhyavadis (believers of the principle of Sankhya) also believe the Atma to be separate because of being connected to the separate antahkaranas. They say that all are born separately and die separately, and have separate experiences, separate sukha-dukha and separate paapa-punya. Their sense organs and organs of action are separate. Therefore, '*Purushabahutvam siddham*' – this establishes multiplicity. This is the opinion of the Yogis and of Sankhyavadis.

Regarding this, the opinion of the Vedantis is that it is illogical to say that the separate births and deaths, sense organs and organs of action, sukha-dukha and paapa punya, etc of the different forms means that the vibhu Atma is also separate in separate individuals. This may be accepted at some level, but it cannot be a fact. Therefore, there is one Atma, whether you call it Vibhu or the Ishwara. One antahkarana, the Samadhi of one antahkarana and the *vikshe`pa* (disturbance) of one antahkarana, is all the Atma that is *shiva-swarup* (the essence of Shiva). This is confirmed by the Shaivites. This is the difference in the dhyana of the Yogis and the Shaivites.

However, what is Gnan?

It is dhyana in every drop! Dhyana about the *bindu* (drop), and dhyana about the *sindhu* (sea); dhyana about the *ghataakaasha* (the space inside a pot) and dhyana about the *mahaakaasha* (space outside). The fact is, dhyana is done in the antahkarana. If the antahkarana is *nirvrittika* (free of thoughts), *sanmaatra* (pure existence), and *nirvishe`sha* (free of distinctions of any kind), then the *chinmaatra*

(pure consciousness) cannot be separate from the Atma. If the chinmatra is *nirvishesha* (free of any feeling of individuality) the sanmatra (pure existence) cannot be separate from the Atma. There is nothing which can create a difference between Sat (pure existence) and Chit (pure consciousness). There is no *vishe'sha* (distinguishing factor) where Sat is nirvishesh.

Therefore, there is no reason to imagine that the state of Samadhi is different, and the state of vikshep is different. Thus, the chinmatra (pure consciousness) is Sat, and the sanmatra (pure existence) is Chit. In it, there is no antahkarana, no Samadhi, and no vikshep! There is no *bandhana* (bondage) and no Mukti (liberation from bondage); no *janma* (birth) and no *marana* (death). It is all the glitter of the Atma. It is the Gnan-swarup Atma that is seen in the form of a *kaamee* (person with desire), or some other, and in the forms of Samadhi and vikshep. Meaning, the Gnan-swarup Atma is seen in the forms seen in space-time-matter, in the different states and conditions.

Thus, Atmagnan is something different, and when a person tries to obtain Atmagnan while seated in an individual form, he used dhyana to elevate his inner being. So much so that the *sarvagna* (all-knowing) Ishwara is also a state of dhyana, and so is Samadhi! Even the *samashti* (the whole of Creation) is a state of dhyana. And, *vyashti* (an individual) and vikshep are all states of dhyana done by a *jeevaatmaa* (the Atma attached to a body; an individual). Every ring, every bangle, every necklace is a state of dhyana, and when melted into pure gold, that is also a state of dhyana.

What happens is that people are unable to let go of the *moha* (attachments caused by deluded thinking) of their individuality. This is why they can understand dhyana, but are not able to understand Gnan.

Who will surrender wholly to the Ishwara?

An individual.

Who will go into a Samadhi?

An individual.

The Samadhi of an individual is not the Samadhi of all. Not all people obtain the Ishwara when one person obtains Him. Just as every thief is given a separate punishment, and just as one person's good qualities are not common to all people; just as the restlessness of one person's mind – his desires, anger, greed

and delusions – effect only that individual, the Samadhi or dhyana of an individual gives happiness only to the one who does it.

Each person considers his individual personality to be exclusively his. This belief is based on his connection with his body. This *shareera* (gross physical form) becomes a *dhyaanee* (one who does dhyana), and a *gnaanee* (one who gets Gnan); has become a dhyani and a *vidvaana* (learned person) – this shareer becomes a *tapasvee* (one who does asceticism). We establish our Aham (I) in the shareer and want it to be special in some way. We even want Gnan to be an *aabhooshana* (decoration) of this Aham. Well, dhyana can be an abhushan, but Gnan cannot.

Sandhayokhilavritteenaam abhaavaashchaavabhaasitaah.

The method of dhyana results in no vrittis arising in the mana. Then, the person gets a glimmering of the *shuddha chaitanya* (pure consciousness).

I will tell you about a method of dhyana! There is a ‘Deeha Baba’ in villages, meaning, a *graama de`vataa* (local deity). If you go into the rural areas outside Madras, you will see shrines made of clay, rising rather high, on the side of the road. We also had one outside the village where I grew up. When I was a child I had seen a piglet sacrificed to the local Deeha Baba. The villagers believed that the Gram Devta could ruin everything if he was displeased with them, and also fulfill their desires if pleased with them. So, they tried to keep him pleased.

Now, is our *mahattva-buddhi* (that, which our intellect believes to be important) in the Parabrahm Paramatma, or is it in the Deeha Baba? Thus, a person sees things according to his mental state, his *vive`ka* (discrimination about the eternal and the transient).

Come; let us search the Atma. Please don’t think the Atma to be a common or paltry thing. The Atma means you, yourself! Catch the object. You are yourself, the Atma. Isn’t it you who sees everything through your eyes? There is no one else who sees through your eyes. Don’t you agree? Thus, it is you who sees through the eyes, hears through the ears, smells through your nose, tastes through your tongue, and touches through your skin. The *vishaya* (sense objects) are separate, the *indriya* (five sense organs and five organs of action) are separate, but you are one. It is not that there are different people who are seeing, hearing, smelling, tasting, and touching – it is only you, seated in your *shareera* (gross physical form).

Shreegovindaaya namo namah.

(I bow down to Govind and offer everything to Him.)

Please note the fact that your eye is separate from the forms you see, and that the one who sees is you. Give some thought to this. The appearances are different. Sometimes they are red, sometimes black, and sometimes yellow. And, the shape of lips are different. This (shape; form) is called the *aakriti*, and the color is called the *roopa* (appearance). Somebody's nose is sharp and somebody's nose is flat. That is the *akriti*. However, the fair, dark, or rosy complexion seen by the eyes is the *roop*, the *ranga* (coloring). Thus, a variety of *roops* and *akritis* come before your eyes, but your eyes remain the same.

Keep in mind that the state of the eyes also changes. Some people are blind, some have weak eyesight, and some have very good eyesight. I have seen youngsters wearing spectacles with thick lenses. The vision of a person changes as he gets older. The power to hear reduces with age. All the organs are weakened by age, but the one who absorbs the *vishays* is one, experiencing the vast variety of experiences and objects of senses.

Therefore, the plethora of *roopa* (appearances), *shabda* (sounds), *sparsha* (touches), or *gandha* (smells) are not you. Meditate on this. Keep in mind that you are not your *indriyas*. The *indriyas* are many, and of different kinds, but you are separate from them. You abide in them, and perceive them, and make use of them.

Very well; the *manovritti* (mental inclinations) are many. During the course of the day you feel unhappy at times. Sometimes you laugh and sometimes you get agitated. Are you the one who laughs or are you the one who weeps? Your *manovrittis* keep changing, your moods keep changing, and your *mana* keeps changing.

Some religions, like Islam and Christianity – do not believe that this world is the result of *karma* (actions done in the past or present life). They believe it to be the Ishwara's *mauja* (whim). What is this *srishti* (Creation)? It is a whim of the Ishwara, similar to the *mauja* (wave) in the sea.

It is your *mana*.

Very well; even the whims are of many kinds, but you are not your whim. You have many whims, but you are not a whim. The buddhi is awake at times, and sometimes it is a *vaasanaa* (avid desire) that is awoken.

You will see that when one vishay comes before you your buddhi will tell you 'Don't touch.' The mana will say, 'What is the harm if I just sample a bit?' Thus, the buddhi is separate and the mana is separate.

There will be occasions when the buddhi will affirm that you should indulge in the vishay, and there will be occasions when it will oppose indulgence. The buddhi will slumber at times. So, you are separate from the vishays, separate from the indriyas, separate from the manovrittis, separate from the buddhi-vritti, and separate from their states of being dormant or alert. This is your swarup. Please abide in it for a little while.

I have left out one part – have you noticed this, or not? The feet walk. Sometimes they run fast, and sometimes they move sluggishly. The hands have quick movements at times, handling a machine. Sometimes they are folded in a greeting. Many actions are done by the hands. The tongue speaks at times and is silent at times. Sometimes you go to the toilet and sometimes you don't. Under all circumstances, you remain.

How is *kriyaa* (action; movement) done? It is through the *praana* (life spirit). The *karme`ndriya* (organs of action) – hands, feet, tongue and the organs of evacuation and reproduction – are many, and their actions are varied. At times they are active and at times they are inactive.

You are separate from even the prana.

Kriya takes you towards *kartaapana* (the subtle ego of being the doer of the action, the karta). You become the *bhokta* (one who experiences pleasure and pain) because your mana accepts the indriyas. You are a bhokta when the mana is *shaanta* (inactive; dormant) and when it is *chanchala* (restless).

You are a karta when you think that the karmendriyas belong to you, and you are a bhokta when you feel that the *gnaane`ndriya* (sense organs – eyes, nose, ears, skin and tongue) are yours, and your antahkarana is yours.

The feeling of being the karta and bhokta is the *abhimaana* (pride) of the buddhi. However, the feeling of being a bhokta remains when the buddhi is shanta,

whereas the feeling of being a karta is perceived only when a person is doing something.

When attached to your *shareera* (gross physical form), you are the *gnaataa* (knower). When attached to your *karme`ndriya* (organs of action) you are the karta. When attached to your antahkarana, you are the bhokta. And, even the bhokta takes some time off, to rest! When the bhokta enters the *aanandamaya kosha* (the sheath of bliss, the innermost of the five imaginary sheaths that hide the Atma) in a Samadhi – what are you, at that time? Come and be seated in your kootastha swarup.

Sandhyayokhilavrittinaamabhaavaashchaabhibhaasitaah.

The vrittis are varied. If you are not able to observe this, sit quietly for a while. To sit is a sample.

I am reminded of a medicine called ‘Amritadhara’ that was popular when I was a child. I don’t know whether it is available now, because I don’t hear people talking about it these days. It is the same with people. There are people who shine brightly like a burning fire in the beginning, and then they fade out of the public eye. There are Yogis, Sadhus, and political leaders who shoot into fame, shine brightly for some years, and then fade away.

Jo farraa so jharaa, jo baraa so butaanaa.

That, which ripens, shrivels and falls. That, which is lit, burns out.

This medicine – Amritdhara – came in small bottles. The cost of one sample bottle was four annas (a quarter of a rupee). Larger bottles were also available.

So, what is this dhyana? It is a small sample of *gnaana-drishti* (the viewpoint a person gets when he gets Gnan). It is just a drop. When one drop of Gnan, one drop of anand, a glimpse of your *sat-svaroopa* (the essence that is eternal existence), a ray of your *gnaana-svaroopa* (the essence that is pure knowledge) manifests in your *hridaya* (heart), in your antahkarana, it is called dhyana. It is a drop in the eternal stream of an anand that is *amrita* (the elixir that bestows immortality)! It is a ray of *ananta* (infinite) Gnan *prakaasha* (effulgence of the infinite Gnan). It is a glimpse of the anant *sattaa* (infinite pure existence) that shines in the heart. This is called dhyana. Understand that this is a sample.

There was a community of kahars (laborers) in the village where I was born. Some of them went to Calcutta to earn money. They would bring back bundles of cloth samples, and make shirts out of them. There was no question of matching the colors or fabrics! It became a new fashion, because the shirts were made of a variety of the pieces of cloth samples!

Similarly, this dhyana is only a sample of Gnan. Look; many kinds of vrittis rise up in your mana. The thought of a pot arose, and then the mana thought of the form of a lady. You can take it that you thought about your daughter. Your son came into your mana, or your wife came into your mana. You had the *kalpanaa* (imagined picture) about the kind of house you wanted to make. The mental pictures are different. They come and go. You are always one and the same. Night and Day come into the mana, but you remain the same.

Now, when the day comes into the mana and the night comes into the mana, there would surely be something in-between. Is it not so? My brother, there is nothing in-between two thoughts. So then, what is the *vishaya* (sense object) at that time, during the brief moment you saw nothing?

Thus, in-between the karmas of the karmendriyas, and the gnan (knowledge; information) given by the gnanendriyas; the sukha and dukha of the mana; the rising and fading away of different vrittis; and the period of their coming together, there is only you. You, in your *svayam-prakaasha* (self-effulgent) form, see everything. This 'you' is called the drashta.

If two people have a fight and a third person takes the *paksha* (side) of one, he will be called a *pakshapaati* (biased towards one side). A person who tries to separate them is called a *madhyasta* (neutral person), and a person who sits aloof from both, not wanting to get involved, is called an *udaaseena* (uninterested person). He says, 'Such street fights are very common.'

You sit, and different vrittis rise up before you – sometimes a lady, sometimes a man, sometimes neither. Sometimes you sleep, dream, and wake up. You are the drashta, the *saakshee* (witness), the *gavaaha* (the one who gives testimony). Sakshi means gavah; a pakshapati is not a gavah. An enemy is not a gavah. An impartial witness does not change even when others change, and this is why he is called 'kootastha'. He does not become the karta-bhokta with any vritti, and therefore, he is called 'tatastha'. He sees all, and so he is called the 'drashta'. Nothing can be established without him, and hence he is called the '*prakaashaka*'

(one who illuminates). Furthermore, he needs no other source of illumination; he is self-effulgent. Therefore, he is called 'svayam-prakash'.

The drashta is ekarasa, tatastha-kootastha, and he is unchanging. He has no *taadaatmya* (feeling of identification) with any other. Everything is seen in his effulgence, and he is self-effulgent.

What does he show? He shows the *de'sha – aakaasha – vritti* (place – space – mental inclinations). He shows the vrittis of east-west-north-south, and all Creation. He shows the past and the present vrittis, the vrittis of Time, and the vrittis of *ghata – pata – matha* (pot – cloth – building; meaning the body, clothes and house), and all objects and all substances. He remains an uninvolved, and is a neutral witness who observes everything. He illuminates everything without needing any other source of illumination for himself to be shown.

Please give your mind to the meaning of these words. Kootastha means something that is unaffected and unchanging. Tatastha means one who does not identify with anything else. Asanga means one who is indifferent, unbiased. Drashta means an onlooker, not just the one who sees, but who needs no other source of light since he is self-effulgent. No place, time, object, refuge, or sense object is needed for him to be revealed.

When you got up after doing dhyana, you felt, 'I had become immersed in dhyana.' Now you are caught! This is dhyana, but it is not Gnan. What Vedanta says is, you stay tatastha, you stay kootastha, remain the drashta, asanga, and udaseen. You remain the sakshi who does not change. This is your swarup. You are the self-effulgent Atma who shows everything, including space-time-matter. Then, my good man, just think about this – how can you fit into one body? How can you be constrained within one antahkarana? You are the non-dual Brahman. This is what Vedanta explains. This is called 'Gnan'.

You are the sakshi who never changes, is impartial and who observes everything without becoming involved in anything. You are detached, indifferent, and the self-effulgent illuminator of all. It is you who witnesses space, time and matter. This is you. Why don't you tell this 'you', '*Aham brahmaasmi*' (I am the Brahman)? What objection do you have of saying this to yourself?

Aham tatastha kootasthah asanga udaaseenah saakshee sarvaavabhaasakah svayampakaashah soham.

This 'I', who has these characteristics –

Sa brahmaiva bhavati ne`tarata

is no other than the Brahman!

Vedanta does not say that you were an ordinary citizen of this world up to now, and now you have become a policeman. Up to now you were a *snaataka* (Brahmin student) and now you have become a Collector. 'Brahman' is not a superimposed title or post. It is not that you were a lawyer till yesterday and you have been appointed a Judge today. Vedanta says nothing of the sort. It points out to someone who considered himself to be a Brahmin, that he is primarily a human being. If a Sanyasi is deluded into believing himself to be a Sanyasi, Vedanta reminds him that he is basically a human being, and Sanyas is a superimposition!

Vedanta tells people who identify with their religion – Hindu or Muslim or any other – that they are essentially human beings. To someone who identifies completely with his *de`ha* (gross physical form) Vedanta says, 'You are a *jeeva* (Atma attached to a body; an individual)'. To a person who is convinced that he is a Jeeva, Vedanta says, 'You are the Ishwara'. And, to a person who believes that he has the power to change, create, and destroy – like the Ishwara has – Vedanta says, 'You are the Brahman.'

Vedanta does not teach a person who has not been born to become something. What Vedanta does is, is to destroy your ignorance about your Self. It does not make you the Brahman; you are already established in your essence, which is *tatastha*, *kootastha*, *asanga*, and *udaseen*; the *drashta*, *sakshi* illuminator of all, and self-effulgent! In spite of this you believe that you are an individual with limitations. This belief is caused by *avive`ka* (lack of discrimination between the eternal and the transient), by *agnaana* (lack of Gnan about the Atma), by *bhraanti* (wrong understanding). Vedanta removes this bhranti.

You already know that dhyana is a subject of Yoga (the Yoga of Patanjali that leads to Samadhi in eight steps). Isn't Ayur Veda a separate subject? Consult a doctor. I consider physicians to be within the field of Ayur Veda. This is also a branch of medicine. The doctor will advise you according to Ayur Veda. A lawyer has knowledge about the law. He will advise you about legal matters. An astrologer will tell you something according to astrology. They all have their separate

departments of knowledge, and dhyana comes in the department of Yoga, you know!

Dhyana is a part of Yoga. When it is combined with Dharma, you do the dhyana of a Devta. When it is combined with *upaasnaa* (loving worship of Bhagwan) it becomes dhyana of your Ishtadev (chosen form of worship). When it is combined with Patanjali's Yoga, it will become a method for obtaining Samadhi. And when it meets Vedanta, it becomes a *saadhana* (method) for *antahkarana shuddhi* (purification of the fourfold mind, or subtle body).

However, dhyana is basically a subject of Yoga, whereas Gnan is basically a subject of Vedanta. The Ishwara is basically a subject of *kriyaa* (action). When people make a *khichri* (porridge of mixed grains), reading the 'Vivek Chudamani' and 'Panchaadhyayi' (treatises on the Vedanta philosophy) and then get attracted to dhyana when they hear Samadhi being extolled, and then the dhyana of their Ishtadev, and then start *japa* (ritual chanting) when they hear *japa* praised, it results in a lack of *nishtha* (staunch faith in one principle). Such a person slips from his position.

If you first commit yourself to living a life filled with *sat-karma* (good deeds) and *sad-guna* (good tendencies), it is a matter of *tat* (Tat -= That, the Brahman; a part of the ultimate statement of Vedanta, Tat+tvam+asi, meaning, That, the Brahman, asi, is Tvam = you, the Atma. You are the Atma that is the Brahman), and it is for the purification of the *tat-padaartha* (the substance that is the Tat) that dhyana of the Ishtadev is done. Dhyana of the Atma is done to obtain Gnan about the Tvam-padartha. This is something interesting that I am explaining to you. *Sadhu savadhaana* (good people, be alert!).

The fact is nobody can get a direct personal experience of the antahkarana being separate from the deha. Nor can anybody experience the deha without the antahkarana. This is the common experience of all. I am not speaking about the people who get involved with spirits and ghouls, etc. They are of a different level.

There are many realms like *bhoota-loka* (the realm of ghosts), *pre`ta-loka* (the realm of spirits), Rishi-loka and Pitri-loka (the realms of Rishis and ancestors), *mahar-loka* (the fourth of the seven realms above the earth) etc. The beings that wander in the higher realms are actually in the *kakshaa* (class; grade) of the *aadhidaivika* (pertaining to the spiritual). They do not come in the category of our adhyatmika (metaphysical) Gnan. Therefore, I will not talk like an M.A. graduate

speaking to a student of senior school, telling him that he should give up his class because he is not getting higher education in this one!

I am telling you something that is of a higher level. At least refrain from doing anything that harms any other. Don't let your gross body do anything that causes suffering to any being. Curtail all activities that harm or hurt others. As far as possible, use your body to serve others. Work hard. Don't allow your body to become lazy. It is certainly not the task of Vedanta to make you indolent!

Furthermore, be vigilant that your mental activities and your *indreeya* (five sense organs and five organs of action) do not cross the boundaries of what is right and proper. Never allow your buddhi to justify wrongdoing. It is not that you are forbidden to indulge in pleasure through your indriyas, or do karmas, or that you are to put your mana to sleep. This is not what is demanded of you!

Further, don't get an inflated ego because of your external assets. The money kept in your safe, or Bank account, cannot be a cause of pride. Money can lose its value. The prices of gold, pearls, diamonds, etc can fall. No one can know when the Tax Department will take your money, or a thief steal it. Even your learning or intelligence cannot be a justification for pride. I am telling you this very straight.

A Thakur Saheb (aristocrat of the Kshatriya, or warrior, class) used to come to Vrindavan to meet me. His name was Mangal Singh. He wore a large turban on his head. He had some connection with the State of Bikaner. Some years ago, he decided to stand for Elections. He hired a handsome young man to campaign for him. The young man was dressed like a Raja. He went round on a horse to campaign for Mangal Singh. He led a procession once. The horse stumbled and the man fell, hurting his head. He forgot the English he had learnt. After two years of extensive treatment, he was able to recall only what he had learnt up to class four, in Hindi. He now works as a poojari in Thakur Saheb's temple in Bikaner. He has lost all his learning.

You are proud of the degree you hold. A bump on the head resulted in the young man losing all his learning! What is the use of being proud of learning? And, do you know what happens to all your intelligence if you have a few pegs of drink? Oh, yes, you know! People beat their mother under the influence of drink. They use foul language. Elderly ladies have told me about how their sons behave when they are drunk. When the effect of the drink wears off they catch the mother's

feet and beg for forgiveness. This is the value of your intelligence – an expenditure of ten or twenty rupees is enough to destroy it!

I know what happens when you drink toddy. I also know what happens when you drink *bhaanga* (a drink made of hemp leaves). Some people, who consider themselves to be great *saadhaka* (spiritual aspirants) lose their *vidyaa* (learning) and buddhi after a couple of drinks. Can you achieve greatness by donning the mantle of a high degree or a high IQ? The fact is we derive great benefits by making ourselves humble. I will tell you of my own experience.

This antahkarana of ours is inside our gross physical body. We are unable to perceive that the whole world is inside our antahkarana, and this antahkarana cannot be seen without the existence of the body. I am making one point clear for you. It is something that gave me considerable benefit.

Do not merge your Self into the antahkarana. Just continue to observe it. At times, your vision will be hazy and at times it will be sharp. It is the same with your hearing. Your knees will pain at times, and at times they will be strong. There will be times when you talk well, and times when you will find it difficult to express yourself. Your antahkarana will be tranquil at times and restless at times. Desires will rise up strongly at times, and be subdued at times. Just keep one thing in mind – this is dhyana.

Do not take the antahkarana and the *de'ha* (gross physical form) to be the *chidaakaasha* (the pure consciousness of the Atma). You are the drashta sakshi who is impartial, unaffected, uninvolved, detached, and disinterested; the illuminator of all; and you are self-effulgent! Refrain from merging into your *ahankaara* (the subtle pride of individuality). Furthermore, do not identify with the vrittis of your antahkarana.

Now, if you get some impulsive desire, don't say that you are troubled by your desire. Tell yourself, 'this desire has come because of the *sanskaara* (subtle subconscious impressions) created by *vaasanaa* (avid desires) of the past, and it will die down as soon as the velocity of the desire reduces. It is not that I have this desire; nor will be attached to the result of this desire. It's just there temporarily.'

You see, a method of dhyana has become clear for you. Don't you have a better clarity about the nature of dhyana now?

The antahkarana is not *tatastha* (impartial; unbiased) towards the deha and to the objects pertaining to the deha. You are *tatastha*. Here is another method! This is also a method for doing dhyana.

The antahkarana keeps changing; you are *kootastha* (unaffected). The antahkarana is *drishya* (known by the senses); you are the *drashtaa* (the one who sees). You are not the *kartaa* (doer) or *gnaataa* (knower); you are the *saakshee* (witness). There is a difference between a sakshi and a gnata. One who obtains information through an instrument (sense organ) is a gnata, whereas a sakshi is one who perceives without needing any instrument. That means, one who sees with the eyes is a gnata and one who sees with the intellect is also a gnata. The one who sees without the mana and the buddhi – through only *prakaasha* (effulgence; pure consciousness) – is a drashta, a sakshi.

Therefore, Narayana! Just this point –

Aprave'shya chidaatmaanam prithak pashyannaham kritam.

Don't make your *chidaakaasha* (the pure consciousness of the Atma) go into the antahkarana, and the deha. Observe your body, including the antahkarana, the way you look at a watch. Your gross physical form is just like the body of a watch, and the antahkarana works like the machine inside it. The body, along with the antahkarana, is *drishya*. Don't immerse your Self into it. Observe it objectively, the way you observe a clock on the table. The clock ticks on; let it tick. It stops; let it stop. It gets out of order; let it get out of order.

Your merging yourself with the clock, and connecting the *guna-dharma* (the essential nature of the tendencies) of the clock with yourself, is what is called *granthi-gaantha* (an imaginary knot between something that is eternal and something that is transient). If someone picks up the watch and takes it away, he will also take away your heart.

Why?

Because you have connected your heart to the watch! It is a *granthi* to believe, 'this watch is mine.'

Thus, the knot you have tied to your heart – that this watch is yours, and this body is yours – should be severed. The fact is that there is no *granthi* at all! It is a knot that you have mistakenly believed to be real. Yes, Sir! It did not exist before

you believed it to be real. Don't tie this false knot between your immortal Self and the transient mind and body.

'Then, what difference is there between me and others?'

Others don't know this, but you do. Gnan is not meant to create differences or separateness.

I had gone to a place called Churu in Rajasthan, after I became a Sanyasi. I had gone on a visit to the Rishikul Brahmacharya Ashram. During one of the discussions, Seth Jadayalji asked, 'What is the difference between a Gnani and an *agnanee* (one who lacks Gnan)?'

I countered his question with another question. 'Does Gnan create differences between a Gnani and an agnani, or does it break down differences?'

Sethji began to smile. He had a very sharp intellect, you know! First, he asked, 'If that is so, then what difference is there between a Gnani and an agnani? Both are one.'

I asked, 'Does the attainment of Gnan result in cutting away difference between a Gnani-agnani, or does it create differences?'

'Gnan cuts away all differences,' he said.

So you see, the point is that the *ahankaara* (subtle pride of individuality) that works in your antahkarana – and the mana, buddhi, and chitta in it – and your *praana* (life spirit), are all separate forms. Meditate on this. You are none of these, and none of them are yours. Just keep observing them objectively.

'This watch has stopped.' Let it stop. To stop means to die. 'The watch has started.' Let it start; there is no harm. Since it does not belong to you, you are not concerned whether it works, or stops. 'It is not accurate. It goes either too fast or too slow.' How does that concern you? It is like any other clock in a roadside shop. 'No. My watch should be like no other watch.'

This is called a 'granthi'! You have attached the *chidaatmaa* (the Atma that is pure consciousness), which is *svayam-prakaasha* (self-effulgent), to the watch of your *Aham* (individual 'I').

One method of dhyana is to separate your 'I' from your antahkarana, and the subtle ego of individuality. This dhyana helps you to obtain Gnan, and remove agnan.

Om Shantih! Shantih! Shantih!

I was to take a car journey once, so I sent for a map, to decide which roads we would go by. A gentleman had come to meet me. He said, 'This map may be faulty. The department that prints maps could even have deliberately printed them wrong, to create confusion. There could be some cheating in this.'

Now, just think – if you wish to travel by road, you need to get a road map and proceed by the most convenient route.

Parokshagnaanam-ashraddhaa pratibandhaati ne`tarat.

(Lack of faith in the Guru and Shastras that give us Gnan about the unknown is an obstacle for a spiritual aspirant.)

The *svaroopa* (true form; essence) of the Atma – of the Parabrahm – that is described in our ancient books should be studied meticulously if a person wants to get the *paroksha* (unseen) Gnan. However, if a person has no *shraddhaa* (faith) in the Shastras, the Guru, or Vedanta, or in any of the Santas (enlightened Mahatmas), he will face obstacles in obtaining the Gnan. Thus, *shraddha* and *vishvaasa* (staunch conviction) are needed to progress on a path that is unknown.

You may say that you want to obtain *aparoksha* (known through a direct personal experience) Gnan. *Vichaara* (giving deep thought) is needed to obtain *aparoksha* Gnan.

What is *vichar*? 'Chaara' means to walk, and 'vi-chaara' means to walk in a particular manner. *Vi* means *vishe`sha* (special; specific) and *chaara* means to proceed. You can also say, '*vipareeta chaara*' – walking backwards. The eyes look ahead, don't they? They go to a clock and when we do *vipareeta chaara* we should come out of the clock and move towards the eyes. This is a reverse movement of the mind. The *mana* moves towards the eye. Our *buddhi* should move from our eyes towards the *mana*, and then from the *mana* to our true Self – our Atma. This *nivritti* (withdrawing from the external world) is *vichar*, wherever you are involved –

E`sha maargo nrinaam kshe`mah.

The Shrimad Bhagwat says that this path is auspicious for a human being. A person may wander around here and there all day, but he comes back to his

home at the end of the day. Be thankful that he returned home when the day ended!

So then, what is the *saadhanaa* (effort for spiritual progress) of Vedanta? What is dhyana? The Acharyas (Masters; Teachers) have said the same thing in two ways.

Yato yato virajyate` vimuchyate` tatastatah,

yato yato nivarte`ta vimuchye`ta tatastatah.

As detachment increases, the world is left behind.

The author of ‘Panchadashi’ altered this slightly, but the purport is the same. Mukti (liberation) is where *nivritti* (withdrawing from worldly considerations) is. Mukti is where *vairagya* (detachment from worldly considerations) is.

Let us look at the path of Mukti.

Your nature is that you want unrestrained scope to act as you wish, and to follow your impulses. You are not bound by any inner chains – you are *uchhrinkhala* (unrestrained by considerations of proper or improper). The word uchhrinkhal in Sanskrit is *ut-shrinkhala*. *Shrinkhala* means a chain, and ucchrinkhal means one who is not restrained by considerations of right and wrong.

Therefore, make a shrinkala that you will only indulge in *bhoga* (worldly pleasures) that are in keeping with Dharma. You will do only those karmas that are in keeping with Dharma. You will do *sangraha* (accumulation) only of what is in keeping with Dharma. You will speak only what is in keeping with Dharma.

What will happen then?

You will become free of actions, indulgences, accumulations and speech that are contrary to Dharma. You will be *nivritta* (free) of these four faults.

So, what is Dharma? Is it *pravritti* (interaction in the world) or is it *nivritti*?

Look; Dharma is *nivritti* from *paapa* (wrongdoing; sin), and *pravritti* is *punya* (good deeds that give spiritual merit).

Now, attach your mana to the Ishwara.

What does it mean, to attach the mana to the Ishwara?

It means, to have *nivritti* (become free) from *durguna* (wrong tendencies), *durbhaava* (ill-will; negative feelings), *durvaasanaa* (wrong desires), and to develop *pravritti* (activity) in the *shubha* (auspicious). This, too, has both *pravritti* and *nivritti*.

Come now, do *dhyana*. What is the difference between *upaasanaa* (loving worship) and *dhyana* (meditation)?

In *upasana*, *shraddhaa* (faith) is predominant. A strong dependence on the *kripaa* (Grace) of the one whose *upasana* is done is essential.

Dhyana, on the other hand, is dominated by *abhyaasa* (practice), whereas *Gnan* has the predominance of *vichaara* (deep thought).

Shraddha is all-important in *upasana*. You must have faith that your *Ishtadev* (chosen form of worship) will help you. *Abhyasa* is all-important in *dhyana*. Doing *dhyana* regularly enables a person to go into a state of meditation regardless of what is happening in the outside world. A Buddhist can do *dhyana*, but he can't do *upasana* of the *Ishwara*. He will worship the Buddha. A Jain can practice *dhyana*, but if he does *upasana*, it will be of the *Tirthankara* (a liberated *Atma*) he believes in. This is called '*rijumati*'. And, a *bhakta* does *upasana* of form of the *Ishwara* he adores. *Dhyana* depends on a person's own *paurusha* (endeavor; valor), whereas *upasana* depends on the strength of *Bhagwan's* *kripa*.

Let us give some thought to *upasana*, *dhyana*, and *Gnan*. *Upasana* is based on faith. *Dhyana* is based on individual effort, and *Gnan* is based on what is, as it is.

Thus, the *paurush* of the *bhakta* is the main factor in *upasana*, and the *paurush* of the one who meditates is the main factor in *dhyana*, and the *paurush* in both *upasana* and *dhyana* is an *upaadhee* (superimposition connected to something). Think about this seriously, and see. There is neither *Atma-paurusha* nor *para-anugraha* (Grace bestowed by another) in the *nir-upaadhika* (that, which has no *upadhi*) that is our *swarup*. Thus, the more you lose interest in worldly matters, the more you abide in your Self, the deeper your *dhyana* becomes.

I will tell you three *prakriyaa* (methods) for this. Do you want to do *dhyana* with the help of an *aalambana* (support), or do you want to *dhyana* without any support?

What is the *alamban* of *pre`ma* (love)? The *svaroopa* (essence; true form) of *prema* is a separate matter. The *swarup* of *prema* is *rasa* (a sweet emotion). And,

what is the *svabhaava* (nature) of prema? It is *aatmeeyataa* (a feeling of belonging). A *pre`mee* (one who loves) believes the Beloved to belong to him; to be his own. He develops a relationship with the object of his love.

And, what is the alamban of prema? Prema itself is the alamban of prema! When a person sees the love the other has for him, his own love increases. Prema increases as the premi sees the prema his beloved has for him.

Come closer to dhyana. Dhyana has the alamban of *shabda* (word; sound). For example, Ramana Maharshi would say to people, '*Koham* (who am I)?' This vichar commenced.

And, those who do *ahamgraha upaasanaa* (worship the Brahman in the form of their own Atma) say, '*Soham* (I am the Atma that is not separate from the Brahman).' This is an upasana. The word '*sah*' (That, the Brahman) which is *paroksha* (not knowable through the senses) is to be meditated on as one's own Aham (I). This is the upasana.

There are many ways of taking the alamban of the shabda, because sound has the power of awakening the *vritti* (mental inclinations) that are dormant. Sound has the *saamarthyaa* (capacity) to awaken and arouse. It can awaken a person who is in a deep sleep. Our Aham – our real 'I' – is asleep. It has to be woken up with the help of the shabda.

Some people say only, 'Aham-Aham' or 'asmi-asmi' (me-me) as an alamban. Thus, the supports that can be used are, the alamban of *padaartha* (some object or substance), *shabda* (a word), *artha* (its meaning), and *vichaara* (deep thought). A person can become established in his swarup with the help of any of these.

If you establish a Mahatma – who you believe to be enlightened – in your heart, that is also an alamban. It is a *sthoola* (gross; tangible) alamban. Having established him, think about what he thinks about. You will get the alamban of his vichar. You will experience the anand he feels. After that, his *asmitaa* (feeling of identification) with the Brahman will arise in your mana.

Do you meditate on a Mahatma? Most bhaktas do dhyana of their Ishtadev. Even the *jignaasu* (seekers of truth) cannot avoid doing dhyana. They do the dhyana of their Guru.

Paramhansa Ramakrishna would be displeased if anyone called him 'Guru'. His followers chant, '*Om namo bhagavate`paramhansaaya*' (I bow down to Bhagwan

in the form of Paramhansa), or '*Om namo bhagavate` raamakrishnaaya`*'. The followers of Ramana Maharshi chant, '*Om namo ramanaaya`*'.

This is how people take the alamban of the shabda, to do dhyana. They do dhyana of the *moorti* (image) of their Guru. They meditate on the thoughts of their Guru and the anand he exudes. They also do dhyana of his Aham. In the path of Tantra it is always the dhyana of the Guru that is done.

Now, take the alamban of the shabda if you want to do dhyana. '*Aham, Aham, Aham. Aham brahma-asmi* (I am the Brahman)'. '*Pragnaanam brahma* (my pure intellect is the Brahman).' So, take the alamban of the shabda and take the alamban of the Artha. Taking the alamban of the Artha means that nothing exists except the infinite Atma that is not divisible by space, time or matter.

*Digkaalaadyanavachhinnaanattachinmaatramoortaye`
svaanubhootye`kamaanaaya namah shaantaaya te`jase`.*

The Atma has no east, west, north or south. It has no above or below, no outside no inside, and no before or after. It is in-between. It is the present tense. In it, there is no 'other', no 'you' and no 'I'. This is the swarup of the Atma-tattva that is the pure consciousness in every being. Only the *chintana* (giving profound thought) of the artha is to be done. Chintan of both the shabda and its artha is done, and the chintan of the *achintana* (that, which is beyond thought) is also done by emptying the mind of both the artha and the shabda.

Achintanam chintanam.

Long ago, I had written a book of *sootra* (aphorisms). It was called 'Vignanasootra'. That was when I was about eighteen, before I became a Sanyasi, when I was still influenced by immature thoughts. What is Brahmachintan? What is Atmachintan? The book had a sootra – *achintanam chintanam*. To stop doing any chintan is Brahmachintan. Freedom from chintan, and freedom from the antahkarana that does chintan! This is our *nitya* (eternal) *shuddha* (pure), *buddha* (enlightened), *mukta* (liberated) *svaroopa* (essence; true form). Achintanam chintanam!

The meaning of this is, *adhyaanam dhyaanam* (dhyana of the absence of dhyana). Thus, chintan with the alamban of shabda, chintan with the alamban of artha, chintan with the alamban of both shabda and artha, and chintan of that, which is free of both shabda and artha.

Now I will tell you about the *rahasya* (quintessence; secret factor) in these.

None of these four kinds of chintan have the capacity to remove the *bodha* (knowledge) of the *parichhinnataa* (separateness; individuality). Having made this statement, I will now negate it!

The fact is, dhyana with the alamban of shabda, dhyana with the alamban of artha, dhyana with the alamban of both, and dhyana with the alamban of neither – are all *prakriyaa* (methods) of the vrittis of the antahkarana. Therefore, we sit in our antahkarana and give up everything else, and become the drashta of the antahkarana. There are ways by which a person is established in the form of the tatastha, kootastha drashta. This is also called *vaakyasudhaa* or *vaakyavritti*.

Some people are of the opinion that attaining this achintan state, or Samadhi, is the summit of Vedanta. However, you should know that this is a *nivritti* (withdrawal) of the *sansaara* (interactive world). It is a state where the *prapanchaa* (interactive world) is forgotten. It is to become unaware of the world outside. The *moola granthi* (fundamental knot) in this is not yet unraveled.

What is that?

The moola granthi is, ‘The Atma is the *adviteeya* (non-dual) Brahman.’

Have you got this bodha yet? You sat with your eyes closed, and went into a state where you became oblivious of the outside world. You also got the feeling, ‘I am the drashta.’ This state is akin to *sushupti* (the deep sleep state), where you have no memory of your son or daughter, home or bed. A person who is in a deep sleep state is not aware of anything at all. And yet, everything seems real as soon as he wakes up. He feels, ‘All this is mine.’

In the same way, if you enter an achintan state of Samadhi and remain its drashta, won’t the world appear before you again, just the same as before, when you emerge from the Samadhi? It will. The world becomes real for you. You feel it is yours.

Thus, when a person becomes the drashta for only the duration of his meditation, he gives up his feeling of worldly relationships temporarily. He is not really free of this world and its dualities.

My brother, you are still stuck at the introductory level of Yoga. If you have *jignaasaa* (a wish to know the Truth), if you are inclined to delve deeper into the

spiritual field, I will take you to the introduction of Vedanta. If you have no such desire, you can enjoy yourself as you please! If you don't like the name 'Advaitananda' (one who finds joy in non-duality), you can call yourself 'Dvaitananda' (one who finds joy in duality). If you have no urge for the effulgence of the Advaita, you can remain *dvaita prakaasha* (the one who illuminates duality). So then, the *drishya* (that, which is seen) you separate your Self from, saying, 'I am not this drishya, and this drishya is not mine', and go into a Samadhi where the drishya is forgotten – what, exactly, is this drishya?

Koham kathamidam jaatam ko vai kartaasmi vidyate`, vichaaraah soyameedrishah.

Vichar should be done about matters like, 'Who am I? How did this world begin? Who is born? Who is the karta?' etc.

All of you present here are city dwellers. If I were to go to the bank of Gangaji and sit in a Samadhi, and if I have a companion who is my well-wisher, he will slap me and break my Samadhi! He will say, 'You are neglecting doing vichar of Vedanta, and sitting in a Samadhi? Do chintan! Give deep thought to piercing the *granthi* (knot of ignorance) of dvaita. Samadhi won't help you in this!'

Vidyaa-vritti (thinking about the eternal and the transient) is needed for removing *bhraanti* (wrong understanding).

What does *vidyaa* (right knowledge) do?

It destroys bhranti. Once bhranti is destroyed it matters not whether the interactive world is perceived or not. You may participate actively in worldly matters, or else –

*Kaashyaam shvapachagrihe`vaa nashtasmritiraviparityajande`ham,
gnaanasamakaalamuktam kaivalyam yaati hatashokah.*

You may die in Kashi (Kashi was the old name of Varanasi. It is believed that anyone who dies in Kashi is released from the cycle of rebirth), or in the house of an untouchable of the Chandal caste, Mukti is obtained instantly, the moment you get Gnan.

One mahatma died. He had been suffering great pain uncomplainingly. At the end, a sound escaped him. Some Vedantis said, 'Mahatmaji said "Ooff".' His

devotees said, ‘No! No! Maharaj would never say “ooff!” at the last moment. He did not say “Ooff”, he said, “Om”.’

The Vedantis said, ‘Maharaj had reached a stage where, for him, there was no difference between “Ooff” and “Om”! Why do you want to lower him to a level where he will not get Mukti unless he says “Om” at the moment of leaving his body?’

Oh, it matters not what a realized soul says. He may writhe in pain, beat his head, and die in any state. He may even become insane! Let us assume that a Gnani becomes insane – will that be an impediment to his Mukti? If anything becomes an obstacle to his Mukti, he is not a Gnani at all!

Thus, the fact is that Vedanta is meant to make you forget this interactive world. There is no *nashaa* (intoxicating substance that destroys the ability to think) in it. Others are all nashas! Isn’t there nasha in *bhoga* (pleasurable indulgences)? Many of you present would have some experience of bhoga. Doesn’t bhoga become an addiction? Similarly, my brother, a person who practices dhyana creates a state where the world is forgotten for a while, and this becomes a nasha.

People say, ‘Wow! I have reached a high state of spirituality!’

Forgetting the world for a while is not true dhyana. It is a mistaken understanding that the word is something separate. The real dhyana is that, which removes this fallacy. The *anaatmaakaara vritti* (thought of things that are not the Atma) flows forcefully, pushing aside the *aatmaakaara vritti* (the thought that nothing exists except the Atma). Vritti is not quieted by this. Vritti is a flow. I draw the attention of those who study Vedanta to this point – the sadhan (method) called *samaadhaana* (complete trust in the Ishwara) is *bahiranga* (external).

The *antaranga* (internal) sadhan, like *shravana* (listening to and absorbing spiritual discourses), *manana* (thinking about them) and *nidishyaasana* (bringing the mind repeatedly to what you have heard) are not the *shaanti* (quieting) of the vrittis. Samadhan is the quieting of thoughts, not nididhyasan. Nididhyasan is the practice of reminding yourself repeatedly about the essence of the shravan and manan you have done. The purpose is to ripen the Gnan you have acquired. It is to absorb and stabilize this Gnan in your vrittis that nididhyasan is done. Nididhyasan is not achintan.

Nididhyaatum nitaraam dhyaatum ichhaa nididhyaasaa.

Dhyaatum ichhaa didhyaasaa. Gnaatum ichhaa jignaasaa.

Paatum ichhaa pipaasaa.

Haatum ichhaa jihaasaa.

What is nididhyasan and what is *upaasanaa* (loving worship)? The meaning of *shrut* (what is heard) and *shraddhaa* (faith) is the *artha* (meaning) of what you have heard, and for which you have shraddha. When the stream of your vritti flows in the direction of your goal, it is upasana. It becomes upasana when *vishvaasa* (staunch faith) abides in-between shravan and dhyana. And, when manan abides in-between shravan and dhyana, it becomes nididhyasan.

Very well; now I will tell you two methods of dhyana.

These days, people say that what they are saying is beyond the level attained by the Seers of yore. I certainly accept one aspect of this, you know! I am not talking about shraddha for *jadataa* (inanimate matter) only. As far as the science pertaining to the outer world is concerned, the progress in science and technology is not available to us (in the ancient books of knowledge). Whether it was available to the Rishis of ancient times or not, is something you can try to discover. Why should I say anything disrespectful about them? They had the ability to make equipments without instruments! However, the *antargnaana* (Gnan about the inner world) – the Atmagnan that the ancient Rishis could obtain cannot be obtained by modern science. The Atma is a fact. People have tried their utmost to find it with the use of technology.

If you want to search the world outside, it is endless. However, if you want to return to the innermost core of your Self, you can reach it by going within.

In *adhyaatma* (spiritual) Gnan, a person goes within, to find the higher Gnan. He is, himself, *gnaana-svaroopa* (the essence – or true form – of Gnan), *sarvaavabhaasaka* (illuminator of everything), *sarvaprakaashaka* (in whose effulgence everything is seen).

There is no limit to the gnan (knowledge) of the outer world. Nobody can know the outer world by calculating every grain of earth, but if a person wants to see the one who has the awareness of everything, he can know his Self. The beginning of all Gnan is within the Self. Gnan about other things, external things, is scattered.

There are two *prakriyaa* (methods). One is called the *laya prakriya* and the other is called the *badha prakriya*.

What are they for?

They are for obtaining the experience that nothing exists, except the Advaita. Now, you are to see this from the viewpoint of the Advaita. O Bhagwan! Please give all your attention to the fact that nobody who has the vision of the Advaita needs to do *prachaara* (publicity; propaganda) of Vedanta.

Why is that?

In the view of an Advaita Vedanti, there is no duality; only the non-dual Atma or Brahman exists. No other exists. When a person in this world feels sorrow, he gets *vairagya* (detachment). Then he gets *jignaasaa* (a wish to know the ultimate Truth) and goes to a Mahapurusha (enlightened Mahatma). Only then will a true Mahatma give him the teaching of the Advaita.

‘You want to lead the right kind of life, and the life you are leading is good. Therefore, your being afraid is your own foolishness.’ This is Advaita Gnan.

And when they say,

‘Samadhi is good. Dhyana is also good. You should become my *che`laa* (disciple). You should do upasana. You should become a Sanyasi.’ This is dvaita (duality).

This is why, in earlier times, Mahatmas never went anywhere to do *prachaara* (propaganda). Learned people would give teaching about Dharma, upasana, and Yoga. That is another matter. Mahatmas did not go to anyone to give the teaching of Vedanta. It was only when a person felt that everything – from a worm to the Brahman, and a grain of earth to the entire Prakriti (Nature) – was worth giving up, and a *jignaasaa* (wish to know) for the swarup of the Atma arose, that the Mahatmas would say, ‘Look; even this insect is the Brahman.’

What does Advaita mean? That, which is an insect, is the Brahman; the Brahman is the insect. A grain of earth is the Brahman; Prakriti is this grain of earth. What you are is the Paramatma; that, which is the Paramatma, is what you are. All this is Advaita.

Thus, Narayana, it is not as though this is for obtaining the experience of the Advaita. It is not that you will find the Advaita within, and not in the outside world; that it will be found in dhyana, but not in vichar!

Actually, *bhraanti* (mistaken understanding) is broken by vichar; not by dhyana. Vichar means, where the *vritti* (mental inclination) is active. It is an active intellect that removes faulty understanding. When the *vritti* becomes inactive, *bhraanti* is not scattered, because *shaanti* (quiet) does not have the capacity to break *bhraanti*. Only vichar has this capacity.

Vastusiddhirvichaare`na na kvachit karma kotibhih.

Now, we commence with the *he`ya prakriyaa* (the method of what is desirable) and the *baadha prakriyaa* (the method of negating everything except the Atma). Even in this, a person is told about the latter only after he has obtained Gnan about the former. It is not that the badha prakriya is taught first, and the laya prakriya later. That would be the wrong process of the badha prakriya. If the badha prakriya is taught first, a gnani will become *vikshipta* (agitated; disturbed); but he will remain tranquil if he has first accepted the laya prakriya.

I am talking about *sampradaya* (traditional teaching inherited from the Guru), meaning, this is a Sampradaya (religious Sect) of our *gurujana* (the lineage of our Gurus). Our Advaita Sampradaya – the Vedanta Sampradaya – is that a person should practice the rules of Dharma, and give up *adharma* (that, which is against the rules of Dharma). After that he should do *upaasanaa* (loving worship of Bhagwan), and give up *vaasanaa* (worldly desire). After that, he should practice Yoga and become free of vasanas. After that, he should practice the method called the laya prakriya (merging everything into the Brahman) to obtain the Advaita.

What will happen then?

Then, there will be no *khandana* (refuting) of any *saadhana* (method for spiritual progress). Every sadhan has its purpose and utility, and all the *avasthaa* (states) are the Brahman. This is called the Vedic Sampradaya. I do not know *majhab* (the different instituted religions). Let us not go into the complexities of the beliefs and practices of the different instituted religions.

Gnan will not be blocked, but the lifestyle of a Sampradaya – the practice by which a Sampradaya continues – will endure only if there are wise and righteous people at the helm. It will be destroyed if the wrong kind of people start running things. We accept the *krama* (serial order) of the sadhan to ensure that the Sat-sampradaya (the Sampradaya that adheres to the ultimate Truth of the Atma and the Brahman being one) continues. This cannot be established by *tarka*

(arguments; discussion). The acceptance of the krama of *saadhanaa* (effort for spiritual progress) is called a Sampradaya. A person accepts the step by step method of sadhana, and distinguishes himself, and obtains *saayujya* (a beatific state of communion with the Divine).

If you accept another krama of sadhana, you will get Bhagwan's *saameepya* (proximity), and do His *se`vaa* (serve Him).

There is also a krama by which you will enter into a state of Samadhi within your Self. There is a krama that takes you to *shoonya* (emptiness; a vacuum). All these are methods that take you step by step to the desired goal.

The krama of the Vedic Sampradaya – of the tradition of the Vedas – is, first Dharma, then upasana, then Yoga. We do not refute or criticize any sadhan, but if you wish to obtain the *bodha* (comprehension) of the Advaita Atma, it is *sam*, meaning, *samyak* (fully), *pra*, meaning *prakrishtha* (highest), *daaya*, meaning, the right to the *sampatti* (wealth). Just as a son inherits his father's wealth, a disciple is entitled to his Guru's wealth. However, this is not worldly wealth. Here, sampatti means Gnan-sampatti – the wealth of Gnan.

The Guru's giving his disciple the highest Gnan is called 'Sampradaya'. I do not know about the matters of the majhabs. What does a majhab mean? What does 'religion' mean? I do not know these things. I know neither religion nor majhab. When a Guru gives the highest Gnan to an eligible disciple, as his rightful inheritance, it is called Sampradaya. Furthermore, it is an excellent thing. If you want to do sadhana, does your sadhana have a krama or not?

What is that krama?

Look at the krama of laya (merging). I will repeat this for you, so that you can compare. The mana came from the clock to the eyes, and then to the antahkarana. And then it vanished completely. You lost all awareness of the external world. This shanti of yours was mental and personal.

Now, see the prakriya of the *laya-kriyaa* (using the method of laya) in Tattva-vichar (thinking about the Tattva – the essence of the Atma). There is no involvement of the mana in it. It is the laya of the Tattva. Where is the *antima nishthaa* (ultimate or final conviction) of all women and men, trees and shrubs, houses, etc in this world? It is in the *prithivaa* (earth). What is there, apart from clay?

The antim nishtha of the prithivee is in *rasa jala* (the sweetness of water). The antim nishtha of jala is in *agni* (fire). The antim nishtha of agni is in the *vaayu* (air). The antim nishtha of vaayu is in the *aakaasha* (space). It is not that you withdraw your mana from outside into the eyes, and from the eyes to the mana.

‘*De’hoham*’ (I am the deha, the gross physical form) is established right from the start in every person’s mind. People are established so stolidly in this belief that they cannot accept the idea of any other kind of existence.

This method of dhyana is used for creating the understanding that there are different kinds of matter. The earth is solid, water is liquid, fire is gas that is ignited, air has movement, and space has emptiness. Your Gnan is even more subtle than space; it illuminates space. You are the Gnan that reveals space.

Avakaasha (empty space) contains *gati* (movement). Gati has *ushnataa* (heat). Ushnata has *sarasataa* (the quality of water), and sarasata has gross matter. When a *saadhaka* (spiritual aspirant) undertakes this imaginary process of laya, he imagines the earth, and everything made of the earth, dissolving in water. Then water, with all its flavors, evaporating in fire, fire merging into the air.

Vayu and everything made of vaayu – the separate *praana* (life giving breath) in all the separate forms, the five kinds of vaayu called the prana, apana, vyaan, saman, and udan, the names and karmas of people – everything merges into the avakash.

And, what does the avakash merge into?

It merges into your Gnan!

And, what is your Gnan? Your Gnan is the Atma!

Now, the world you see is not separate from you. See it from another angle. *Roopa* (appearance) is not separate from the eyes that see it. The eyes are not separate from the mana that absorbs the roop. The mana is not separate from the buddhi that analyses it, and the buddhi is not separate from the Atma.

So then, what is the special feature of this laya prakriya? This is not the laya of the dhyana prakriya (method of dhyana). This is not the state of laya that is essential for giving the bodha of the advaita quality of the Tattva. Please become alert once again! This is *laya-chintana* (giving deep thought to the purpose of the laya

prakriya). It is not called *laya avasthaa* (being in a state of laya) or *leena avasthaa* (being in a submerged state). This is laya chintan!

What is its purpose?

The purpose of laya chintan is that this method gives the bodha of the non-dual quality of the Atma. One does not need to block the *vritti* (mental inclinations; thoughts) in order to get bodha, nor empty the mind. The virttis must be awake for a person to get bodha about anything. This is the chintan of laya. What is it that you wish to do?

This laya kriya is not the main prakriya of Vedanta. The main prakriya is the *baadha prakriyaa* (method of negation) I will tell you about it tomorrow.

Om Shantih! Shantih! Shantih!

We will take a look at both the laya prakriya and the baadha prakriya.

Newly converted people have a great urge to do *khandana* (refuting) of other Sampradayas. People who wish to establish a new path or philosophy consider it vital to refute other schools of thought in order to establish the superiority of their own.

I became conscious of this ever since I first came into the field of sadhan – we find fault in the teachings of another *mata* (opinion; principle), *pantha* (path; sect), or Sampradaya, when we have an ardent desire to promote our own Sampradaya. So, beware of people who do khandan! They convince us that what we believe is faulty, in order to satisfy their own vasana to promote their beliefs. They confuse the chitta of a sadhak. They retain the raaga-dvesha in their own mana; why do they need to establish something that creates raaga-dvesha in others?

The first point is, a person will be a sadhak only when he sees the reflection of his Self in an antahkarana that is free of raaga-dvesha, and is *sama* (having equanimity), and *shaanta* (at peace). Sadhana is not possible without *shaanti* (inner peace). This is a basic fact. It is my experience that people who wish to start a new Pantha are more aggressive in talking about the flaws of other Panthas, notwithstanding the fact that the Pantha they wish to establish is equally full of weaknesses. They are vociferous in pointing out the flaws of others, but quick to change the subject when confronted with their own flaws in their own teachings!

Now, what is the meaning of Pantha? Look; we accept a krama in sadhana. For example, we do the daily ritual of Sandhya Vandan. We begin by saying, ‘*Om apavitra pavitra vaa* (let all that is apavitra become pavitra)’. ‘*Om aapohishtaamayo bhuvah* (O water, bring me all that is desired)’. This is the krama of this ritual. It won’t be Sandhya Vandan at all if we do not follow this krama.

Thus, krama means what comes first and then what comes after that, in the right order. Should you first fold your hands or should you bow your head first? Or should you chant the mantra first? What is the proper method? Krama means to do *vichaara* (give thought) about the correct method of progressing.

I want to tell you that the laya prakriya comes first, and the baadha prakriya comes after that. I am not concerned with other methods. This is the Vedanta Sampradaya. First comes Bhakti and then comes Gnan – this is the Vedanta Sampradaya, the Advaita Sampradaya.

In the Vishishta Advaita philosophy, Gnan comes first and Bhakti comes after. That Gnan becomes the Vishishta (special) Advaita Gnan. This is because if you first get the firm faith that the Ishwara is vishisht (special; greater) than you, and then you do His bhakti, you will progress in your sadhana. If *nir-vishe'sha* (non-specific) Gnan comes first, bhakti will not come; you won't be able to do bhakti. If it comes on its own, that is another matter.

That means, the Advaita Sampradaya is that, in which bhakti comes first and Gnan comes after bhakti. When you get real Gnan you won't have to do bhakti; there is no opposition to it if it comes; and if it does not come, there is no pleading for it. This is how the Advaita Sampradaya is.

In the Vishisht Advaita Sampradaya, the Gnan of the swarup of the Ishwara you worship is the most important factor. And, once you have this Gnan, it is natural that you will have bhakti for Him; you will feel deep love and devotion for the Ishwara.

Look; the difference in the krama creates the difference in the Sampradayas. Now, I will first tell you about the usefulness of the laya prakriya.

Laya prakriya means, to become *leena* (immersed). You become immersed into something, lose your individuality, and merge into the object of your dhyana. The laya of the *kaarya* (effect; result of an action) into the *kaarana* (cause) is the prakriya of the *taattvik laya* (the laya of the Tattvas – the elements). I will explain the benefits of this.

The benefits of this are individual as well as common to a group, and even all society. When a person has no connection with anyone outside the State in which he lives, he will get agitated if a village of his State is merged with another State. However, this merging does not disturb a person who feels that the whole country is his. This is the purport of the laya prakriya. There is a conflict if a State, or part of a State, is merged with another, but there is no conflict when the State merges into the Country.

What is the meaning of the karya being immersed in the karana?

The laya is not restricted to the inclinations of the mind or body. It is the laya of all the different elements – the pancha Tattvas – in Creation. One community fights another. They do not know that both communities are *kalpita* (imagined) in *maati* (earth; clay). One Sampradaya quarrels with another, but they forget that both Sampradayas began with the goal of *sanyama* (self-restraint). The purpose of both is to curtail uncontrolled self-indulgence that leads to downfall. A Sampradaya can survive only if its followers practice decorum and observe the rules.

Thus, the laya prakriya has a great utility in acquiring self-restraint for its followers, and in creating a society where people do not flout the rules of the community.

Mitti (clay; earth) dissolves in water, water in fire, fire in the air, and the air in space. All the villages, mountains, trees, vegetation, and forms in the world – everything in the world – are made of the *pancha bhoota* (five elements). And, greater than the pancha bhootas is the mana, and the buddhi is bigger than the mana! You may, or may not have this experience. It is not that the mana tells you to go ahead and eat something, and the buddhi tells you that you should not eat it. The buddhi is not so paltry!

Just give a little thought to the greatness of the buddhi. It is not possible for you to day-dream about any object that you do not know about. You know this, don't you? Nobody can imagine, or make any resolve about something unless they have some knowledge about it already. Thus, the buddhi is *gnaana-pradhaana* (dominated by Gnan), whereas the mana is *sankalpa-pradhaana* (dominated by resolves). A resolve is dependent on knowledge. You may think about good things or bad things, and the mind may wander aimlessly, but it can only wander among things it knows already.

What does this mean?

This means that the *aakaasha* (space) is perceived only when the mana is active. If the mana is immersed in deep sleep, the person is not aware of space. Clay is, if water is. If there is no water there can be no earth. Water is, if heat is; there can be no water if there is no heat. Heat is generated when there is movement; there is no heat without movement. Movement if possible only if there is space for it; there can be no movement unless there is space for it. The five elements are known if the mana is awake; if the mana is absent, they cannot be known.

Therefore, that, which is perceived, is not separate from the one who perceives. And that, which is experienced even though the person is absent, is separate from the person.

Anvayavyatire`kaabhyaam vive`ke`nosataatmanaam.

Quarreling between castes and communities occur because they are ignorant of the fact that all divisions are imagined in the buddhi, mana, and pancha bhoota. Disputes between Sampradayas, and States, and Countries, are also because of not knowing this. You will become free of all disputes when you merge the differences into the pancha bhootas, and the pancha bhootas into the mana, and the mana into the buddhi that is pure Gnan.

This buddhi is the *mahattatva roopa* – it is the form of the Mahat Tattva (the supreme element before it is divided into the five elements), and it is the *manas tattva* (the element that creates the mana). It is the *bhoota sookshma* (the subtle form of the five elements before they become separate elements). The pancha bhoota – earth, water, fire, air and space – are the *sthoola* (gross; known by the senses) *bhoota* (elements) in which forms are imagined. This is how castes, States, religious sects, and universes are created.

Now, where is the *nishthaa* (staunch faith) of Gnan? Where is the *parisamaapti* (conclusion) of Gnan?

The various *vritti* (inclinations) of Gnan are known only to our Self. No *vritti* can exist unless we are alive and conscious of it. This is why Atma-Gnan is the source of all Gnan, and it remains even when there is no other Gnan. (Even a person who has a complete loss of memory is aware that he exists.) Atmagnan pervades all Gnan, and is separate from all other *gnaana* (knowledge). When the *anvaya* (pervading) is there, all Creation is perceived within our Self. Both the low caste Chandal and the high caste Brahmin; the *bhogee* (one who indulges in worldly pleasures) and the Sanyasi (who has total renunciation); a worm and Brahmaji (the Creator); a grain of earth and all Prakriti (Nature), are seen as the Self.

There is no need to have raaga-dvesha for anyone or anything; for partiality or prejudice. Life and death both exist in the Atma. What glimmers as life and frightens as death, are the same thing.

So, first accept this Gnan. If you do, you will get *shaanti* (inner peace), and *samataa* (equanimity under all circumstances). Raaga-dvesha will leave you, and

you will get *vairagya* (detachment from worldly considerations). Your *antahkarana* will become pure. When you imprisoned yourself with the feeling, 'I am a *Sanyasi*', you felt *dvesha* for the *bhogg*. And, when you considered yourself to be *abhogg* you felt *dvesha* for a *Sanyasi*.

Please don't feel upset at what I am saying, but the *Grihastha* (married householders) who run any of our *Sampradayas* invariably criticize *Sadhus* (Monks who are not bound by their rules) in some way or other. This is because of their pride, since it is the *Grihasthas* who sustain the three other *Ashramas* (stages of life) in society. And in the *Sampradayas* run by *Sadhus*, there is criticism of *bhoga* (luxuries and indulgences) and *sangraha* (accumulation), because this is how they protect their own *Sampradaya*.

Thus, if a person wants to obtain *Gnan*, he needs to immerse himself into a state of complete tranquility. The special feature of the *Advaita Sampradaya* is, you can do everything you want to do, first. Then, when *baadha* (negation of everything that is not the *Atma*) is done, there will be no need for anything worldly. Everything will be negated as relative truths, not the ultimate *Satya*.

Baadha is of two kinds. One is *baadha bhaavanaa* (developing a feeling of negating everything except the *Atma*), and the other is *baadha* with the *bodha* (comprehensive understanding) of the *adhishtana* (substratum; the *Atma* that is not separate from the non-dual *Brahman*, on which everything is superimposed). When a person gets the *bodha* of the *pratyaksha-chaitanya abhinna brahmatattva* (the consciousness of the individual that is not separate from the essence of the *Brahman*), everything is perceived as transient; as a relative truth.

The same can be achieved by a self-created superimposition of this feeling. I will talk about *baadha* later. For now, see the usefulness of *laya* – you obtain *sarva-dharma-saamaanya* (equanimity towards all religious sects) through the *bhaavanaa* (superimposed imaginary concept) of *laya*. All States become equal for you. All castes become equal for you, and you get equanimity for all languages.

It is said that the *sukha* (complete happiness) of *jeevana mukti* (being free of worldly considerations) contains three kinds of *sukha*. These are:

1. Freedom from *de`haabhimaana* (the subtle ego of being an individual because of the identification with the body). This includes *jaatyaabhimaana* (pride of belonging to a caste or community).

2. Freedom from *shastraabhimaana* (the pride of belonging to a particular Shastra, meaning ancient books on religion).
3. Freedom from *lokaabhimaana* (the pride of belonging to a State or Country).

None of these three kinds of *abhimaana* (pride) are present in the mana of a *jeevana mukta* (a person who is free of worldly considerations). Attachment for a language was given up with the giving up of shastrabhimana. Attachment for the caste was given up along with the giving up of dehabhimana. Attachment for the State was given up with the giving up of lokabhimana.

The Gnan of *poornataa* (being whole) is free of these three abhimans. Furthermore, why should we think that these three abhimans are the monopoly of Hinduism? They apply to the whole world! Nor are they restricted to a civilization of a few thousand years. They are *shaashvata* (eternal). Don't separate them with limitations of space and time, or castes! This laya prakriya will give *shaanti* (peace) to your mana, and shanti contains *shakti* (energy; strength). Don't think that shanti is an inactive substance. Shakti is accumulated in shanti. It erupts in two ways.

What are the two ways in which shakti manifests?

One is *praana-bala* (the strength of the life-giving breath), and the other is *pragnaa-bala* (the power of right thinking).

If the shakti manifests as the prana bala you will get *siddhi* (supernatural powers). You will get the power to expand or shrink your gross physical form, fly, sit immobile, etc. If the shakti manifests as prana bala you will attain miraculous powers.

If the shakti manifests as the pragna bala, it has the power to destroy *avidyaa* (nescience; identification with the body, and believing this world to be real and everlasting). However, this is possible only when one of the *mahaa-vaakya* (the ultimate statement of the Vedas, 'You = the Atma, are That = the Brahman) implants the seed in the buddhi. Then, the *moola avidyaa* (fundamental delusion) is destroyed totally. Else, the shakti will bestow *sarvagyataa* (the power of knowing whatever you want). You will obtain knowledge about any subject you want.

The pragna is awakened. All *vishay* (subjects; sense objects), meaning, everything that can be known by the mana, and the cause of everything; knowledge about all these will be available to you. The Gnan, 'I am not separate from the Chit (pure consciousness) that is the substratum of all that exists,' does not come within the ambit of *e`ndriyaka gnaana* (knowledge obtained through the senses). It does not come within the ambit of the *manasaa* (of the mana) Gnan. It is not something that you have ever experienced.

That is why a Maha Vakya is required for this Gnan – the Gnan that you are, in fact, the pure consciousness that is the substratum of all that exists – to be implanted in the pragna. No Gnan can arise unless the seed is there. A shoot sprouts only from a seed.

Look; what is it that shanti does not cut away? That, which is gathered in shanti results in siddhis, if it is the prana bala that is awoken. If the pragna bala is awoken, it results in Gnan. This depends on the individual's experiences through the eons of time, up to the present.

However, if you do the *anusandhaana* (investigation; research) of the purpose of the Maha Vakyas, your intellect will get the *sfoornaa* (energy rising up) of the *bodha* (comprehensive understanding) of the meaning of the advaita that is eternal existence (Sat), and which is inseparable from the pure consciousness (Chit) that is the Brahman. This is the prakriya of Vedanta. It becomes difficult for people who are not guided by the prescribed paths.

The *chintana* (giving serious thought) of the laya prakriya purifies the antahkarana. In fact, the laya prakriya is the *shodhana* (purification) of the antahkarana; it is not the *bodhaka* (giver of bodha) of the Tattva.

There is a shodhan prakriya and a bodhak prakriya. The prakriya of Yoga is *rodhana* (blocking), you know! The prakriya of Bhakti is *anurodhaka* (entreaty), while the prakriya of Dharma is *virodhana* (opposition). It blocks the actions that are against Dharma. Thus, Dharma blocks wrongdoing, Bhakti contains entreaty, and Yoga blocks thoughts, to attain shanti.

The laya prakriya is purification of the antahkarana, whereas the Vedanta prakriya is essentially for obtaining a comprehensive understanding of the oneness of the Atma and the Brahman, the non-dual Tattva that is the substratum of all that exists.

The laya prakriya serves the purpose of purifying the pragna. The merging of the effect into its cause, so that they become one. This is laya. When the *vrutti* (mental inclinations; thoughts) bathes in the sea of laya, it is cleansed. Then the person gets the capacity to do *baadha* (negating everything that is not the Atma, till only the Atma is left).

It is important to keep one thing in mind – it is not that the laya prakriya is essential for the successful use of baadha, to obtain bodha. Else, a challenge will emerge, that Gnan cannot be attained without undertaking the laya prakriya. To make any stipulation before obtaining Gnan is to disdain Gnan. It is also a disdain of Gnan to make any stipulation after Gnan is obtained.

Therefore, there is no stipulation of *kartavyataa* (doing something because it is a duty) before, or after obtaining Gnan. This is the absolute freedom of Gnan. This is the Advaita Sampradaya. No Sampradaya can function without accepting *krama* (a step by step method of progress).

First, a person has to bathe, then put on clean clothes, and then apply a *tilaka* (sandalwood paste applied to the forehead as an auspicious mark). Then he bows down to Bhagwan and then begins his *japa* (ritual chanting). The chanting is done by passing one bead of his *maalaa* (prayer beads) with a *mantra* (one, or a group of words with subtle powers), or as told by his Guru. This is a Sampradaya. Thus, when we accept a *krama* in the *pariniti* (development program), it is called a Sampradaya.

Come; I will tell you a little about Advaita. People who have raaga-dvesha find it difficult. They tend to favor a person they are attached to, and unable to let go of the objects of their attachment. People who have raaga-dvesha cannot accept the object of their dvesha either. This is why the capacity to accept the Satya is lacking in an antahkarana that contains raaga-dvesha. A person may have great learning, but his fist is clenched tight – he cannot let go of his raaga-dvesha. The fist of his buddhi is clenched tightly, and so is the fist of his mana!

So, people who have raaga-dvesha are prepared only for the Gnan that does not make them loosen the things they want to hold on to. If you have raaga-dvesha your inner self will not accept the Gnan that wants to weaken your grip on your attachments and aversions. This is because you have *dur-aagraha* (a wrong insistence) for *vipraya* (wrong thinking).

In the *baddha avasthaa* (a state of being bound by worldly considerations) your antahkarana has either *vishayaasakti* (attachment for sense objects), or an obstinate clinging to viparyaya. *Aagraha* (insistence) on the *idam* (that, which is separate from the 'I', the Atma) *padaartha* (substance) is *vishayasakti*.

Duragraha for the *aham padaartha* (the substance that is 'I') is *viparyaya*. *Agrahana* (not accepting anything) is called *pragnaanaandha* (the blindness of the pragna). *Vipareeta grahana* (accepting the wrong thing) is called *kutarka* (logic used wrongly).

People are bound by these four *dosha* (faults).

- 1) *Vishayasakti* (attachment to sense objects)
- 2) *Viparyaya* (misapprehension or wrong thinking)
- 3) *Duragraha* or *kutarka* (obstinate adherence to what is wrong, and misuse of logic)
- 4) *Pragnanandha* (being blind to what is right)

The antahkarana of a person who has any of these faults is unwilling to accept the Satya. The names of these doshas are ancient. I have given you a contemporary definition. The meaning of *pragnanandha* is, *agrahana* (not accepting or absorbing), and the meaning of *kutarka* is, *anyathaa grahana* (absorbing or accepting the wrong meaning). *Vishayasakti* is *idam graha* (accepting things as separate from the Atma), and *viparyaya* is *aham graha* (giving importance to one's individuality).

Idamgraha and *ahamgraha*, *agraha* and *anyathagraha* are four *paapa-graha* (*graha* also means planets. A planet that pushes a person into wrong actions is called an *anishthakaaree* (leading to misfortune) *graha*. It is difficult for anyone afflicted by any of these to get the *saakshaatkaara* (direct personal experience) of the Satya.

Thus, all this *joothaa aur sachchaa* (false and true), all the *karttavya* and *akarttavya* (to be done – not to be done), all these *bhaava* and *abhaava* (existing and not existing) are objects of the *sthoola srishti* (gross world). The *vive`chana* (appraisal) of the Shastras are of a very high level. People suffer because they catch hold of objects, actions, and emotions. Because of this, they are unable to accept the Tattva.

Understand this Vedanta Prakriya. Had this not been a fact, the philosophy of Vedanta would not commence with '*Janmaadasya yatah*' (everything is created

from 'This', the Brahman). That, from which this *srishti* (Creation) is born, sustained, and destroyed, is the Brahman, and that is the Atma, you know! If you get the bodha that the drop of Gnan in one body and one antahkarana is the Atma, you can become free of *paapa* (sin). You can become liberated from paapa as well as the fruit of paapa, which is dukha. I am deliberately avoiding talking about sukha, because the Darshans (different schools of thought) have different opinions about this.

Nobody gets liberated from sukha by obtaining the Gnan-bindu (drop of Gnan). You have to see whether this *de`ha* (body) and antahkarana of yours are the *aadhaara* (base; support) of your Gnan-bindu, or whether the Gnan-bindu is their adhara.

Are the deha, antahkarana and *pancha bhoota* (five elements of which everything is made) in the Gnan-bindu, or are the deha and antahkarana in the pancha bhoota, and the Gnan-bindu in the antahkarana?

Just as a dropper is used to place a drop in a particular spot, the Gnan-bindu Bhagwan and Prakriti have created this body of yours. A tiny bowl was placed in your antahkarana, and a Gnan-bindu was put into it. This glittering, gleaming, Gnan-bindu is supported by your antahkarana. The one who is aware of the vessel of the deha, is the adhara.

Is the Gnan-bindu the adhara, or is the antahkarana the adhara? Are the pancha bhoota the adhara or is the one who is aware of them the adhara? And, it is not only the adhara; it is also the *kaarana* (cause). It is *avinaashee* (everlasting) and it is also *paripoorna* (whole; complete).

It is necessary to know the *svaroopa* (essence; true form) of the Gnan that results in the Gnan-bindu being separate in separate antahkaranas. *Vive`ka* (discrimination about the eternal and the transient) is needed to understand this. This is where the *baadha prakriyaa* (the method of negation) of Vedanta – of the Advaita Vedanta – begins.

The laya prakriya is the *saadhana* (method) and the baadha prakriya is the *saadhya* (that, which is to be attained). Advaita is neither *saadhya* (attained by effort) nor the sadhan.

The next point is that baadha is also a prakriya; it is a sadhan. I am repeatedly taking the name of baadha. It is important to explain what baadha is. Is it bodha (comprehensive understanding), or is it *baadhaa* (an obstacle)? Or is it baadha?

In baadha, there is no *vadha* (destruction) of anything, or anyone. To say, 'O *drishya* (that which is seen), don't come! Don't mingle with me! O *drishya*, don't appear before me,' is called 'placing obstacles'. The Yogi says, 'O *drishya*, don't appear'. A bhakta says, 'Appear before me in a manner I like. Come in the form of an *apsaraa* (celestial nymph).' *Aaraadhanaa* (loving worship) says, 'O *drishya*, appear as my Bhagwan, my *Ishta* (chosen form for worship).' So, in Vedanta, is the *drishya* to be destroyed, or is it an obstacle in the experience of what is, as it is?

Baadha means different and separate from both. Neither is the *drishya* to be destroyed, nor is it to be transformed into some *amrita* (elixir that bestows immortality), an *apsara*, or the Nandan Vana (the garden in Swarga). It is not to be made favorable, or into a form of Shri Krishna, or the *Ishtadev*. There is neither destruction nor negation in accepting the appearance of the world as it is. No objection can be placed either.

In that case, what does baadha mean?

'Appear before me as you wish. I am the *advaya* (non-dual), *paripoorna* (whole; complete), *akhand* (infinite), Gnan-swarup Brahman.' Don't mistake the Brahman for a *brahma-raakshasa* (a powerful demon). The word 'brahm' has a meaning. It means, 'that, in which there is no kind of fragmentation.' However, the absence of *parichhe`da* (fragmentation; separateness) is not called 'Brahm'. The Brahman is beyond the concept of *shoonya* (nothing; a vacuum).

None of our Masters of Vedanta say that an *abhaava* (absence) of *paricheda* is the Brahman. That, which is indicated by an absence of separateness – meaning, that, which is established as the substratum on which *shoonya* is perceived, is the Brahman.

In this, there are no divisions of *kaala* (time), nor an absence of divisions of time. There is not separation of *de`sha* (space), and no absence of divisions of space. There is no *vastu-parichhe`da* (separate objects), nor any absence of objects being separate. The Brahman is said to be *sarvaavabhaasaka* (the illuminator of all), *svayam-prakaasha* (self-effulgent), *kaala-rahita* (free of the limitations of time), and *avinaashee* (everlasting). The Brahman is called *paripoorna* (whole and

complete within itself) because it is *de`shaateeta* (without the divisions of space), and *advaya* (non-dual) because it is free of separateness of any kind.

Who is such an advaya? It is no other; it is our own *aapaa* (Self). This is the bodha about our Self. It is 'I' who is the paripoorna, avinashi, advaya, Brahman. Now, see the prakriya of baadha. You are aware of *maayaa* (the Ishwara's power of illusion), but, 'I am aware of it, but it is not in me.' You are aware of *baddha* (being bound) and also of *baadhaa* (obstacles), but neither baddha nor baadhaa exist. They are mere perceptions. It is your own swarup that is perceived as Maya.

Since there is no Maya, where is the Mahat Tattva (the subtle essence that becomes the five elements)? When the Mahat Tattva does not exist, where is the Aham Tattva? And where there is no Aham Tattva, where are the pancha bhoota, and *pancha tanmaatraa* (the subtle forms of the five elements)?

And when there are no subtle forms of matter, where is the mana? Where are the *gnaane`ndriya* (five senses) and *karme`ndriya* (five organs of action)? If these don't exist, where is *dravya* (matter; substance)? Where is the substance of which forms and objects are made?

'Nothing exists in my no-dual swarup.'

This process is called the baadha prakriya. Never give up the prakriya. Prakriya means *prakaara* (type; kind), *dhanga* (manner; style), *tareekaa* (method; way of doing something), *tarakeeba* (skilled action).

So, we have to move from the deha in which we are seated at present, using the method of laya, until we reach the non-dual cause of our existence. We have to become *shaanta* (tranquil; serene) to obtain pragna-shakti, and then implant the seed of a Maha Vakya into our antahkarana. Only then can we obtain a comprehensive understanding of the advaya. This Brahmagnan is like powdered alum, destroying agnan.

Now, if you say that you want to first obtain the baadha prakriya, 'Nothing exists, except 'I' and then do the laya prakriya of merging *mitti* (earth) into *jala* (water) and jala into mitti, that is your whim. I had asked Shri Udiya Babaji Maharaj, 'What *saadhana* (method for spiritual progress) should we do?'

'When any dukha comes, find a way to remove it,' he said. 'It is very straightforward. If you are hungry, eat something. If you feel thirsty, drink something. If you are tired, take rest. If you fear an attack from some thieves or

dacoits, call the police. If you feel afraid, pray to the Ishwara. There is no difference of opinion about this.'

Dacoits came to the house of a friend of mine. They started to climb over the boundary wall. My friend called out to his son, 'Fetch my pistol quickly!'

'Yes, father.'

'Give it to me. It is already loaded.'

The thief who had climbed to the top of the wall dropped back again. They all ran away. There was no pistol in the house. The thieves did not know that it was only a bluff!

Similarly, my friend, deal with the problems as they come. Find ways to protect yourself. The baadha prakriya does not oppose this. If you feel you are weak, call out to the Ishwara. If you are troubled by *vikshe`pa* (mental restlessness; worry), sit in a Samadhi. If a *vaasanaa* (avid desire) for *adharma* (that, which is contrary to Dharma) troubles you, remind yourself about Dharma. *Asad-vaasanaa* (vasana for something transient and immoral) should be countered by *sad-vaasanaa* (vasana for the eternal and the right).

Ye`na ke`na prakaare`na kshudhaamapi nimeeshati.

(Appease your hunger with whatever food you can get.)

Om Shantih! Shantih! Shantih!

Dhyaanam vyaakhyaasyaam.

(Elaborating on Dhyana.)

For the past few days you have been listening to discourses on dhyana. The question is: can dhyana be achieved by mere *gnaana* (information; knowledge)? Come, I will explain the quintessence of this.

The first point is that here, it cannot be said that the purpose of dhyana is to obtain Gnan about the *nirvishe`sha* (having no specific characteristics), *adviteeya* (non-dual) Brahman that is not separate from the pure consciousness in an individual. In this, there is no *he`tu-fala-bhaava* (feeling of the purpose and the fruit) involved. Gnan-Brahman is neither the *kaarana* (cause) of anything, nor the *kaarya* (effect).

Yaavaddhe`tu falaave`shah sansaarastaavadaayatah,

ksheene`he`tufalaave`she`sansaaram na prapadyate`.

The *saadhana-saadhya* (effort-goal), *kaarya-kaarana* (effect-cause), *bhaava* (feeling), are all negated in the Advaita Gnan of the Brahman. Therefore, it is possible for the *prateeti* (perception) of dhyana, but it is negated. The perception of vikshep is also possible, and that is also negated. I have explained the concept of baadha to you.

Na prateeti stayorbaadhah kintu mithyaasu mithyaayaah.

So, place the nirvishesh Gnan on a revered pedestal. It is neither the father of dhyana, nor the son of dhyana. It is neither a brother, nor an enemy; neither the husband nor the wife of dhyana! Just as there is no real relationship between the *adhyastha* (superimposed object) and the *adhishtaana* (substratum), there is no real connection between dhyana and Brahmagnan. It is a perceived connection.

Let us talk about the *sa-vishe`sha* (with specific characteristics) dhyana now. Dhyana will always be of the *vishe`sha* (with specific characteristics or attributes). If there are two objects before you, tell your mana to do dhyana of the peacock feather (on Shri Krishna's crown), not on the rose. Or else, do dhyana of the rose, not the peacock feather.

Unless you choose one, it is meaningless to do dhyana. Both objects have specific qualities. You will get captivated by the peacock feather, and entranced by the rose. Or, the reverse will happen. You have to choose one or the other, to make your dhyana meaningful.

Dhyana is a *vishe`sha sthiti* (special condition). It is in the inner space, like the *moolaadhaara*, *sahasraara*, *anaahata*, or *naabhi* chakras (centers of subtle energy). It is in a *vishe`sha prade`sha* (specific area) and *vishe`sha kaala* (specific time). One minute, two minutes, five minutes. And, it is in a *vishe`sha aakaara* (specific form), or *vishe`sha niraakaara* (specific formlessness). Even nirakara is vishesh, you know! It is more specific than *saakaara* (with form).

Thus, dhyana is somewhere or other. The advaya Brahman has no specific sakara or nirakara form. There is nothing vishesh or *nirvishe`sha* (non-specific) in it. In dhyana it is necessary to have something specific on which to focus your mana. That is why Gnan is not enough for doing dhyana. Dhyana is done by *gnaana-vishe`sha* (specific knowledge). That means, you will have to attach a specific object to your Gnan.

What kind of Gnan have you acquired?

Look; I travel on the road, sometimes on foot, sometimes in a car. At times, it so happens that there is a distressing scene. I shut my eyes, but the scene appears before my mind's eye. Sometimes, a dog runs across the road and is killed by a car. The car moves on, but the sight of the dead dog keeps coming to mind.

Thousands of people walk on Kalbadevi Road. Who do we notice? The meaning of this is, *he`ya buddhi* (the intellect that tells us to give up something bad), *upaade`ya buddhi* (the intellect that tells us to accept something good), and *upe`kshaa buddhi* (the intellect that tells us to ignore something unimportant) effects our reactions.

Strangers on the road are ignored. That is because of the *upe`kshaa* (the intellect that tells you this is worth ignoring) buddhi. You have the upadeya buddhi when you see someone appealing, or something you like. When you turn away from the sight of something that distresses you, it is because of the heya buddhi.

Upeksha buddhi is a feeling of indifference. It leaves no *sanskaara* (subtle subconscious impressions) on your mind. A deep impression may result in your

dreaming about it, but a light impression is soon forgotten. You hardly remember any of the hundreds of people you see!

So, if you want to do dhyana, what will you need to do?

You need to have *priya buddhi* (a feeling of love) for the object of your dhyana.

What does *priya buddhi* mean? If you are attracted to someone, but feel apprehensive that getting attached to that person will result in future problems for you, it will turn into a *tyaajya buddhi* (when the intellect tells you to give up that person).

There should be a *mahattva buddhi* (feeling that this is important for you) that the object of your dhyana is the highest and the best; it will bring you great benefits. It is *priya* in the present. If you think on these lines, you will be able to do dhyana. However, this dhyana is not necessarily stable.

You would have seen any number of objects in shops – pottery, clothing, purses, etc. Which do you remember? You will remember the one that is *maangalika* (auspicious; suitable for happy occasions). You will think of a purse that belongs to a prosperous lady, and is always full!

We had an ox. I had the conviction that if I saw its face in the morning, I would be sure to get money that day. When a relative came to know about this, he borrowed the ox and took it to his house.

An important point in dhyana is to believe that the one on whom you meditate is the most superior. Secondly, that it will bring you great benefits. Thirdly, the dhyana removes your *dukha* in the present. Keep these three things in mind before you sit for dhyana. Remind yourself about them repeatedly. Let them sink into your heart.

In your meditation, wash Bhagwan's feet sometimes, and sometimes, apply *chandana* (sandalwood paste) on His forehead. Garland Him, feed Him, and sometimes, hold Him close. Understand for sure that the Ishwara is not there for you to be afraid of; He is there to be loved. The Ishwara is no *shaitaana* (Devil). Nor is He a *bhoota-pre`ta- pishaacha* (ghost-spirit-ghoul). We should not fear the Ishwara; we should love Him!

The Ishwara is to be loved without fear. He is of great importance. He is supremely beautiful. He is our greatest benefactor. He is our own! Believe this,

and walk for Him repeatedly. Sit for Him with the thought that He is coming to you. Go to sleep for Him with the feeling that He will come and lie down beside you when you are fast asleep.

Go to sleep for the Ishwara. Sit down and wait for the Ishwara, and walk towards the Ishwara. Serve food on a plate and wait for Him to come, so you can feed Him with your own hands. He will feed you with His own hands.

I am about to throw a bomb! Don't be afraid! What does upadeya Gnan do? It makes your mana lose interest in worldly matters, and revel in –

Aatmanne`vaatmani – your own Atma! It wanders around in your own Self. Your Ishtadev, your Beloved, your Parameshwara is in your mana – let your mana frolic with Him.

Those who fail to see the Shrimad Bhagwat from the viewpoint of Vedanta are unable to grasp this – the principle of the Bhagwat is not that we should connect our mana with our Self; the principle of the Bhagwat is to fling our mana towards our Beloved.

Susmitam bhaavaye`nmukham, aakrishya vyomni dhaaraye`t,
taccha tyaktaamadaaroho na kinchidapi chintaye`t.

If you always have a pleasant smile on your face, and your heart is all-encompassing like the sky, and you have given up all worldly attachments, you have no need to worry about anything.

The mana went to the whole form. It went to the smiling, lotus-like face of Bhagwan. From there it came to space. The mana took on the form of space, and from there it established itself in its own swarup, before merging into the swarup of the Paramatma. Now, it no longer thinks about the interactive world.

Dhyaane`ne`ttham suteevre`na yunjato manah,
sanyaasyatyasyanirvaanam dravyagnaana-kriyaabhramah.

The Yogi's mana is a mana that has risen above worldly considerations by the practice of dhyana. His self-control makes him free of the awareness of material objects.

What a marvel it is that you did dhyana of the *nirguna* (the Brahman without attributes or form), and you obtained the *saguna* (the Ishwara with attributes and form)! You can check this with the Gita.

*Maam cha yovyabhichaare`na bhaktiyoge`na se`vate`,
sa gunaansamateetyaitaanbrahmabhooyaaya kalpate`.*

(Gita 14. 26)

Serve Shri Krishna with single-minded devotion, and *brahmabhooyaaya kalpate`* - you will become the Brahman.

And,

Te`praapnuvanti maame`va sarvabhootahite`ratah.

(Gita 12. 6)

Those who delight in doing good to all, obtain Me.

Do dhyana of the nirguna Brahman and you will obtain the saguna Ishwara! What I want to say is that you are not to attach your mana to the Atma. The mana is ultimately to be given up.

Since the mana is to be given up ultimately,

*Autkanthaayavaashpakalayaa muhurardhamaanah,
tacchaapi chittabadisham shanikairviyunkte`.*

(Shrimad Bhagwat Mahapurana 3. 28. 34)

It is said, 'I did a lot of dhyana of the saguna.

E`vam harau bhagavati pratilabdhabhaavah.

Bhakti melted my heart. It began to flow. I thrilled with anand. I got *utkanthaa* (yearning). Tears of love flowed from my eyes. When my mana reached this stage.....'

Take out your mana the way a fisherman takes out the hook from the fish he has caught.

‘My brother, if I was to do this ultimately, why did you not tell me at the beginning, that the mana is to be removed and thrown away?’

A man told his son, ‘Bring some wood and kerosene. Bring a matchbox and light a fire. Put some water in a deep saucepan and cook rice. When the rice is cooked, make sure you put out the fire carefully. If the fire is not fully put out, it can burn down the house.’

The son said, ‘Oh, if the fire is to be put out afterwards, why light it at all?’

‘My son, how will you cook the rice if you don’t light a fire? What will you eat, if no food is cooked? Light a fire, and cook the food, and then put out the fire, because it is no longer needed.’

Merge your mana with your Beloved first, my brother. Mould it in the form of your worship.

A Yogi will say, ‘Bury your mana in a Samadhi. Let it not remain alive. Let it die.’

Today, one man asked me, ‘What is this *shoonya* (emptiness; the Buddhists believe that a vacuum is the ultimate reality)?’

I told him, ‘Shoonya is the name of Bhagwan when He slumbers. The Atma is the name of Bhagwan when He is awake. Bhagwan is the *svayam-prakaasha* (self-effulgent), *chaitanya* (pure consciousness) who never sleeps – *alupta drik* – meaning, His eyes are never shut. The name of the fully awake Paramatma is the Atma. The name of a slumbering Paramatma is the shoonya. So, don’t do dhyana of the shoonya; do *aatma-chintana* (meditate on the Atma). Do *brahma-chintan*.

So, then, what is it that you have to do? You have to throw your mana away. Now, look, good people are cultured about even what they discard. Have you ever stayed at a Dharmashala (charitable guesthouse for pilgrims)?

I had gone on a *yaatraa* (pilgrimage) with a bhakta of Shri Udiya Babaji Maharaj. We went to Jwalamukhi, Kangra, and other holy places, staying at local Dharmashalas. The gentleman would clean the room thoroughly before we settled in. And, he would sweep and wash the floor before we left. ‘It is my duty to leave it clean for the next occupants,’ he said. Generally, people do not bother about a room when they leave.

Thus, good people purify even what they give up. So, understand that you are to give up your mana. You are to throw it away. However, first lift it to a state of

Samadhi, and then let go of it. Separate yourself from your mana. Become its drashta.

And, if you wish, immerse it in Bhagwan, so that it retains the form of Bhagwan even after you have left it. Let it not have the form of vasana, or any vishay.

Suppose a young man comes to your house to stay. You know that sooner or later, you will tell him to leave. What is your duty towards him? It is your duty to train him in such a way that he can make a living for himself when he leaves you. He should not turn into a dacoit or a swindler or an anti-social element. In the same way, train your mana before leaving it.

Therefore, my brother, make your mana *bhagavadaakaara* (the form of Bhagwan), first.

Tachchaapi chittavadisham shanakairviyukte`.

When a person's *chitta* (mental inclination) flows towards the Ishwara, his mana is never separated from the Ishwara.

Your chitta has taken the form of Bhagwan. It flows towards Bhagwan. Tears of love flow from your eyes. Your body thrills with love for Him. Tell yourself, 'This chitta is not mine. I am not my chitta.'

What will happen then?

Generally, bhaktas never narrate the experiences that I am telling you.

Muktaashrayam yarhi nirvishe`shaye` viraktam,

nirvaanamrichhati manosahasaayathaarchih.

Muktaastrayam yarhi nirvishaye` viraktam – three things no longer remain in the mana. One, no *aashraya* (refuge) remains, meaning, no Aham (ego) remains. It is your Aham when you feel, 'I am the owner of this mana. This mana is mine.' No *parichhinna* (separate) Aham is left. *Mukta-aashraya* – you are free of any ashray.

Nirvishayam – there are no *vishaya* (objects of the senses), no *ghata-pata* (pot-cloth), no *stree-purusha* (woman-man), *chandana* (sandalwood) etc come into the mana.

And, *viraktam* – the mana has no raaga-dvesha in it.

Now, what is the state of the mana?

Nirvaanamrichchhati manosahasaayathaarchih.

The mana that is free of raaga-dvesha obtains *nirvana* (eternal bliss).

The mana dies down the way a fire dies out. This is the *fala* (fruit) of dhyana. Earlier, there was a *bhagvadaakaara vritti* (the mana took on the form of Bhagwan). Tears poured from the eyes, the body pulsated with love for Him, and there was an *utkanthaa* (yearning) for Bhagwan. Then, the chitta was picked up and thrown away. The chitta became free of any *aashraya-vishaya* (refuge-sense object), raaga-dvesha, etc, and it died.

What happened after that?

Aatmaanamatrapurusho vyavadhaaname`kam.

Then the *upaadhi* (superimposition connected to something) that, in the form of the antahkarana created obstacles on the path to the Atma and the Paramatma, was thrown off. As soon as the upadhi was removed, the Atma became the Paramatma. The chitta was freed of *de'sha-kaala-vastu* (space-time-matter) and was thrown off. What was left was our Atma, free of any *vyavadhaana* (barrier; restriction).

What about sukha-dukha?

The cause of sukha-dukha was thrown into the *asat kartaa* (the doer of the action, who is a-sat, meaning, having a transient existence). This is absolutely clear.

Sopye`tayaacharamayaa manaso nivrityaa,

he`tutvamavyasati kartari dukhayoryat.

The *kartaa* (doer) of dukha-sukha is *asat*. Remove him from the mana. He is the cause of dukha.

The karta of actions that result in sukha-dukha is an *asat karta*. The cause of sukha-dukha was thus thrown out, along with the result. The person (free of any identification with the body) became *siddha* (having achieved his goal) – he became a *jeevanamukta mahaapurusha* (a liberated soul).

Does he have a *de`ha* (gross physical form), or has he given it up? He is not bothered about that.

What is the fruit of this dhyana?

The fruit is that he placed his mana in a state of dhyana, and left it in that state.

You plan to get your little daughter married one day. You know that she will leave your house one day. In a way, it is forcing her to leave, is it not? You are conscious that you are planning to send her away.

But won't you make her capable of managing things on her own? Or will you leave her incompetent to manage without you? Would it be right to allow her to become wayward, promiscuous, and then say, 'I give my daughter to you in *daana*'? (Daan means to give unconditionally. Giving a daughter in marriage is called 'kanya daan'.) No; that is not right.

A daughter should be brought up to have all the good qualities needed to be a good wife and a good housewife, a good family member, and a good member of society. After that, give up your *mamata* (possessive attachment) for her, and let her go to create her own life with her husband.

In the same way, make your *manovritti* (mental inclinations) *shuddha* (pure) first. Your mana can become bhagavadakara or it can go into a Samadhi, or it can become *dharma-nishtha* (adhering to Dharma). It should adhere to Dharma, focus on Bhagwan, or enter a Samadhi. When your mana develops and inclination for one of these, think, 'I am the non-dual, self-effulgent Brahman. I am the sakshi, the drashta. I am impartial and unaffected. I am not connected to this body in any way.'

So then, Sir, what is the fruit of this dhyana?

Dhyaane`ne`ttham suteevre`na yunjato yogino manah.

A Yogi's mana gets attached to the Ishwara through dhyana.

What is dhyana? It is making your daughter cultivate good habits and a good nature. It is making your mental inclinations develop good tendencies, so that whoever encounters them finds them praiseworthy. Seeing your manovritti, even Bhagwan would say, 'Come, come, embrace Me! I will not separate Myself from you for even one moment!'

First, develop such a manovritti, and then send it far away from you. Immerse it in Prakriti (Nature). Establish it in a Samadhi. Let it merge into Bhagwan. Train it to adhere to Dharma and then allow it to mingle with the interactive world.

But, make your manovritti – your mental inclinations – worthy, first! What happens these days is that people are in too much of a hurry to wait for the rice to be fully cooked. They put off the flame too soon, because they are eager to go out. They allow the vritti to go where it will, before it is fully fit.

A friend of mine went to a doctor one day. The doctor told him that he should not repress his impulsive urges; he should do what he feels like doing. The gentleman asked the doctor, ‘Will you let your daughter do whatever she wants?’

‘Certainly not!’

‘Will you let your wife do whatever she wants?’

‘No, of course not!’

‘My wife and my daughter stay in my house, and my manovritti stays in my heart. How can I allow them to do whatever they want? They are my own. I will not allow my daughter to go astray. Nor will I permit my mana to go astray.’

The doctor said, ‘I concede your point. Do whatever you think is right.’

Narayana! Bring up your daughter the right way and then send her to her husband’s house. Be established in a Samadhi and become *asanga* (unattached). Explain to your wife that she should share your spiritual life, and accept *brahmacharya* (the life of a celibate). Then, accept the *vrata* (vow of self-discipline) of the *vaanaprastha aashrama* (the third stage of life where a middle-aged person turns away from worldly considerations, and strives for spiritual progress). This is what it means.

So, the meaning of dhyana is to make your mana *yogya* (fit) first, and then *yogyatama* (more fit) for a spiritual life. Dhyana is the *nirmaana vibhaaga* (the department of development), and Gnan is the *pramaana vibhaaga* (department that proves something). It reveals the swarup of an object, as it is.

The *he`tu* (purpose) in dhyana is a particular kind of buddhi. This is the Ishwara of the whole world. He is supremely beautiful. He is the greater benefactor. He is our Atma. He is our *aatmeeya* – our very own. This kind of Gnan is the *hetu* of dhyana.

‘My swarup is asanga. I am *chidsvaroopa* (the essence of pure consciousness), *kootastha* (unaffected), and *advaya* (non-dual).’

Your swarup is fantastic!

*Dhyaane`ne`ttham suteevre`na dhyaayato yogino manah,
sanyaasyatthaasunirvaanam dravyagnaanakriyaabhramah.*

There is one more point about your swarup, for those who wish to do dhyana. The fact is, the *shrotaavarga* (group who listen to spiritual discourses) desire neither shuddha dhyana, nor shuddha Gnan.

What is their state?

I had told you about this one day. There was a lady who was very fat. She went to a doctor. The doctor told her to eat lots of green salads and fruits if she wanted to lose weight. The lady went home and instructed her staff accordingly. She would have fruits and salads and also her regular food.

A month later she went back to her doctor. He was shocked to find that her weight had increased. ‘Oh, Doctor, I followed your orders. I take lots of fruit and salads before I eat my meals,’ she told him. Have you understood my point?

Thus, when *sansaaree* (worldly) people go to a Mahatma, the Mahatma tells them to do a little *bhajana* (meditate lovingly on Bhagwan; sing His glories) and dhyana, and *japa* (ritual chanting). What happens is that people feel apprehensive. ‘My wealth should not reduce. I should be allowed to indulge in my worldly pleasure. My position in the family and in society should be maintained.’ The salads and fruits – bhajan, dhyana, and japa – are added to their routine!

Make some changes in your daily intake, my brother! Reduce the amount of worldly activities and considerations. Then see the effect of the recommended activities! See whether you lose weight or not! Worldly people don’t reduce their worldly desires. They don’t reduce their *bhoga* (worldly pleasures). Black marketing increases daily. Tensions and stress increase steadily. Then they say, ‘I did so much bhajan, but I got no benefit. My mind did not enjoy it. ‘

So, don’t make dhyana a *shaukha kee sabji*’ (a vegetable you order at whim). Start making some changes in your karmas, your bhoga, your *sangraha* (accumulation; hoarding), your *vaachaa* (speech), etc. Then you will see the *prabhaava* (effect; influence) of bhajan.

Bhajan is the *nirvana* (development) of the mana. Train your mana in such a way that it is like a well-brought up daughter, a Mahatma seated in Samadhi, or a Brahmachari who adheres to Dharma. Then tell your mana, 'My child, you are now free to go where you want.'

The mana is first made self-reliant. After that, you are absolutely *asanga* (unattached), *chidroopa* (the form of pure consciousness). And, regarding people who come to your house and tell you to turn off the flame before the rice is fully cooked – tell you to let your mana go where it will – they mislead you. Your identification with your body, and the things connected to your 'me' and 'mine', will remain intact. Their getting sullied will be to your detriment.

To avoid this, practice dhyana.

Dhyaane`ne`ttham suteevre`na.

*Dhyaanaateetam kimapi paramam ye` tu jaanaanti tattvam te`shaamaastaam
hradayakuhare`shuddha chinmaatra aatma,*

*asmaakam tu prakriti madhurah sme`ravaktraaravindah me`ghashyaamah
kanakaparidhih pankajaakshoyamaalaa.*

Those who want the *dhyaanaateeta* (that, which is beyond dhyana), *bhaavaateeta*, (that, which is beyond feelings) do dhyana of that, which is beyond dhyana and beyond *bhaava* (feelings).

What is dhyanaateet? People have no idea! They shut their eyes and say, 'I am established in the dhyanaateet.' What is bhavateet? Without knowing anything about the dhyanaateet and bhavateet, people say they are doing dhyana of these. I am telling you outright:

Yogino bibhyati yasmaad abhaye`bhayadarshinah,

asparshayogo naamaish dusparshah sarvayogibhih.

This is called 'Asparsha Yoga' – a state where the Yogi remains untouched under all circumstances. No one dares to touch a Yogi who is beyond fear, beyond worldly feelings.

Asaprshayogo naamaisha dusparshah sarvayogibhih.

Yogino bibhyati yasmaad – the Yogis are afraid of such a person.

Abhaye` bhayadarshinah – they see *bhaya* (fear) in the *abhaya-pada* (a state where the person is free of fear).

Make your mana Krishna and attach it to Krishna.

De`vo bhootvaa de`vam yaje`t.

Become a Devta and worship the Devta. And then say, ‘Go, my mana! I have handed you to Krishna. Now, go with Him. You are free to do what you want.’

Tell your mana, ‘Roll in the dust with Krishna. Eat *joothaa* (food rendered impure when touched with an unwashed hand of someone who is eating) if you want. You can steal butter, or garments, along with Shri Krishna. Go with Him, where you will.’

First, attach your mana to Shri Krishna. Make it Rama. Make it a *dharmaatmaa* (one who adheres to Dharma). Place it in a Samadhi. Intense dhyana can make your mana *tadaakaara* (take on the form of the object on which you meditate). And after that,

Sanyaasyaasu nirvaanam dravyagnanakriyaabhramah.

Give up the *bhrama* (false understanding) of your *dravya* (material possessions), *kriyaa* (actions), and Gnan.

Gnan is also a bhram! Someone asked a Mahatma, ‘Swamiji, a Mahatma told me that we can get the bhram of even Gnan. What is that?’

Brahmagnaana jaanyo naheen karama diyo chhatakaaya.

Some people give up doing sadhana before they have attained Brahmagnan. They are deluded into believing that they have attained enlightenment.

You must have heard this saying; it is a popular quotation. It refers to people who give up Yoga, Bhakti and Dharma, before they have given up their identification with the body.

Brahmagnaana jaanyo nahin karama diye` chhatakaaya,

tulasi aisee aatamaa ghora naraka mein jaaya.

Tulsidasji says that such people go to Narak. You should not give up your ordained duties, or your sadhan. You should continue with your sadhan and also carry out

your duties in this world. Doing this has the capacity to give you the bodha that it is a bhram to think that anything other than *che`тана* (pure consciousness) exists in the *che`тана vastu* (the object that is chetan; the Atma, the Brahman). It is a bhram to think there is any *kriyaa* (action) or *sanskaara* (subtle subconscious impressions) created by actions, in the chetan. The *vividhataa* (variety) of Gnan in the chetan is also a bhram, and *dravya* (gross matter) is a bhram, too. Only an *akhanda* (unbroken, everlasting) *advaya* (non-dual) Gnan exists.

How can that manifest?

Dhyaane`nanettham suteevre`na.

(By doing concentrated dhyana).

My friend, you want your mana to become *pavitra* (pure, as per the definition of the Shastras).

Katham vinaa romaharsha.

Does your body thrill with joy when you remember someone's name? Does your heart come into your throat at the thought of meeting someone? Do tears come into your eyes for someone? *Katham vinaa romaharsha*? The body did not thrill, and the heart did not melt.

Dravataa che`tasaa binaa.

Bhakti without Gnan is not enduring.

The chitta did not soften. Do you get such joy when taking someone's name, remembering Him, or meditating on Him, that tears of love come into your eyes? The tears of *pre`ma* (love) are cool. They come to the center of the eyes. They are different from the hot tears of sorrow that come to the corner of the eyes. Tears of prema fill the heart with *rasa* (sweet emotion).

Does that happen to you?

Katham shuddhi bhaktyaa vinaashayah.

How will the antahkarana be purified without bhakti? Will your antahkarana ever be shuddhi unless you have bhakti?

Vaag gadgadaa dravate`yasya chittam rudatyabheekshanam hasati kvachichcha,

vilajja udgaayati nrityati cha madbhaktiyukto bhuvanam punaati.

A person whose speech is tremulous with prema, whose chitta is softened, who laughs at times and cries at times, calls out to his Beloved, and dances with ecstasy, not thinking of what people may think or say,

Madbhaktiyukto bhuvanam punaati

‘A person with such bhakti for Me purifies the whole world!’

You speak about *vaasanaa* (worldly desires). Vasanas can never be controlled except by a person who has prema for Bhagwan.

Nara raanchee mein na lakhyo.

A Mullah Saheb was doing Namaz. A lady, hurrying to meet her lover, touched him with her foot by mistake. Mullah Saheb rebuked her sharply. She replied, ‘*Nara raanchee mein na lakhyo*’.

‘I was hurrying to meet the man I love. I was lost in thoughts about him, so I did not see you. But you are maddened with love for Allah, and till you see me? What is your madness for Allah worth?’

Vilajja udgaayati nrityati cha madbhaktiyukto bhuvanam punaati.

A person who is in love with Bhagwan forgets himself. He feels no shyness in singing and dancing, because his heart is filled with bhakti.

Bhakti is the flow of Gangaji. When a river flows there are ripples in the water. Every ripple has the same form. Similarly, let the ripples of your vrittis have the same form – the form of Bhagwan! Not only you, the entire universe, the whole world, can become pure with your bhakti.

You are trying to use soap to wash away your vasanas. You say, ‘The vasanas are not washed away.’ Oh, you have hardly begun to do *upaasanaa* (loving worship) – how can vasanas be cleansed so quickly?

A vasana can’t be washed away with soap. It is washed away with upasana. Loving worship of Bhagwan is the only way to cleanse your antahkarana of worldly desires.

I had told you earlier that you are not to merge your mana with your Self – you are to throw away your mana. You are not to keep your daughter in your house

all her life. You are to get her married and let her go. However, my brother, make your daughter fit, and then let her go. Remain sanguine. Don't worry. This is the method of dhyana.

Om Shantih! Shantih! Shantih!

By the Ishwara's Grace, when someone says, '*Tum vahee ho*' (you are That = the Brahman) to the people who come to a Satsang (spiritual discourse), the listeners also say to him, 'you are That'. Is it not so? If the speaker tells his listeners, 'you are That', they will repeat what he has said. They will say, 'you are That' to each other, and when all the *shrotaa* (listeners) tell the speaker, 'you are That', the speaker becomes a double or triple 'That'!

The special quality of pronouns is that when we say, '*tum vahee ho*' (you are That) to someone, that person's name becomes *tum* (you). So, they say, '*mein vahee hun*' (I am That). Therefore, when you say, '*mein vahee hun*', doesn't you name become *mein*?

You gave yourself the name 'mein' (I), and gave others the name 'tum' (you), 'tum', 'tum'. So, everybody's name is 'tum' and everybody's name is 'mein', and everybody's name is '*vahee*' (That). Therefore that, which is 'tum' is also 'mein', and also '*vahee*'. The names that come under *sarvanaama* (pronouns) are not an indication of one specific person. It can be an indication for all. I, you, this, and that – are all pronouns. They are *sarva-naama* (names of all). Sarvanam is a word that can be used for anybody. And, the Paramatma is the sarvanam.

Idam aham tat.

(This, I, That.)

Let me tell you one thing today. The point is, the *mano-vritti* (mental inclinations; thoughts) of a human being is *dharma pradhaana* (dominated by Dharma) at times, *artha pradhaana* (dominated by worldly considerations) at times, and *moksha pradhaana* (dominated by Moksha) at times.

The inclination for *tyaaga* (renunciation; giving up) is also present in everyone. There are times when we feel indifferent towards our friends and also our enemies. That is our *upe`kshaa drishti* (viewpoint of indifference); it is a tyaga vritti – an inclination to renounce. Thus, tyaga is also a *saadhana* (method) for *sukha* (happiness; complete satisfaction). *Bhoga* (indulging in worldly pleasures) is also a sadhan for sukha at times, and Dharma is also a sadhan for sukha at times.

There was a time – I imagine that people gave importance to Dharma in those days – when someone came and asked a Mahatma a question. The question was not placed to me. It was placed before my *daadaaguru* (the Guru of my Guru). The question was, ‘Swamiji, there are vasanas in my heart that force me to get involved in activities that are contrary to a good character. What should I do?’

Swamiji said, ‘My brother, your father is a *dharmaatmaa* (one who adheres to Dharma), your grandfather was a Dharmatma. You have also done rituals like the thread ceremony that make you a *dvija* (twice born. The thread ceremony introduces a spiritual life into the life of a young man). Take it that you are now called a *manushya* (human being). You have many vasanas, and are inclined to activities that are not right. I recommend that you go and spend time in a Yagna-shala (a place where Yagnas are conducted). Do *daana* (give in charity). Use Dharma to destroy *dushcharaitrataa* (having bad habits) and *durvaasanaa* (wrong desires)’.

It is difficult to say this to anyone in present times. You see, this is what our *antaryaamee* (the one who abides within our heart), our Ishwara tells us. There are people who do Vedic rituals like Yagna-yaaga and recite passages from the Vedas. There are people who teach them in schools or practice them at home. We can tell these people that they should involve their mana in such beneficial activities, and their wrong tendencies will gradually weaken. Then they will no longer want to do anything that is contrary to Dharma. However, there must be a genuine desire in their hearts to turn away from wrong urges and actions. They must also have the *sanskaara* (subtle subconscious impressions) of Dharma.

A man came to me today. He has no *aasthaa* (belief) in Dharma. Pundits may imagine in their hearts, that there is no one who does not believe in Dharma, but that is an illusion. Those who ask questions don’t understand this.

Now, for a person who believes that good health is of primary importance, it is likely that he will have *durvasana*. He will go towards *dushchahritra*. This person finds it difficult to go to sleep. Such a person will not go to a Pundit or to a Sanyasi for a solution to his problem. He will go to a doctor of medicine.

How is it possible that a doctor will advise him from the viewpoint of Dharma? A doctor will advise him according to medical science. He will tell the man to fulfill his desires for wealth, and not suppress his lust. This will result in the man

breaking some rules of Dharma, because he is neither a teacher of Dharma nor a lover of Dharma.

Therefore, in this respect, you should know that the man is subjugated by sanskaras of long ago. Please don't take this amiss. Even in olden times, people consulted *vaidya* (experts of Ayur Veda) with only physical well-being in mind. The vaidya did not advise the patient from the viewpoint of Dharma. Anyone who knows something about Ayur Veda knows that their medicines contain ingredients that are forbidden from the viewpoint of Dharma. Yet, they are used for medicinal purposes, and they have the sanction of Dharma Acharyas (Teachers of Dharma). I am telling you something specific.

So, if the person is not of a dharmik mentality, he doesn't seek help from a Dharmik Acharya, because his focus is limited to physical health. Such a person will go to a doctor. The doctor's advice will be based on medical science. He will not give advice that is not within his field of expertise.

If you go to a lawyer about your dushcharitra, and tell him you have a vasana to steal something, he will say, 'This is against the law. Do whatever you want, but keep within the framework of the law. Don't get caught. If you get caught, there will be a complaint, there will be a victim and there will be a witness. You will have to appear in Court, and you will be punished.' A lawyer will certainly tell you all this, because he will give you legal advice. He can't say anything about the consequences in your next birth or realms after death.

Thus, a lawyer's advice will be from the legal outlook, and a doctor's advice will be from an outlook of physical health. If you seek advice from a politician, his advice will be from the viewpoint of enhancing the image or profit of his Party. He will not give you any advice pertaining to Brahman, or tell you how you can obtain the Ishwara. The advice of any person you seek will be according to the field he is in.

People who have the sanskara of Dharma want to make everybody a Dharmatma! This is an *aagraha* (insistence) of your antahkarana. Your antahkarana is molded in such a way that you want the whole world to move according to your thinking. My brother, let people walk on the path of Artha (material considerations) for some time!

A Seth (wealthy businessman) came to me one day. This was, perhaps, twenty years ago. He told me, 'The Income Tax Department has imposed a penalty of several crores of rupees on me. From where am I to get so much money?'

The Seth was sent to prison for four months. He asked me to arrange for an *anushthaana* (ritual worship done for a specific benefit) to be done for him. It was a big affair, with several Pundits doing a fixed number of Sahasra Chandi Path (reciting passages evoking the Goddess Chandika). Some fifty or sixty thousand rupees were spent.

However, the Seth had succumbed to a wrong urge. Did he consult a lawyer before cheating on Income Tax? Did he consult his doctor? When the Magistrate ordered his punishment and he had to go in for an appeal, his mind turned towards Dharma.

Do you know what happened to the crores he was to pay? The amount was reduced from four crores to two crores, and then from two crores to a few lakhs. Then, it was further reduced from lakhs to thousands, and the Seth was released!

I am not saying that this was due to the anushthana. The Seth worked hard to save himself. He used the influence of powerful people. He tried his best in every way.

There was a gentleman who got married at the age of forty five. His lust drove him to such a state that within five years of his marriage, he left his young wife and came to Vrindavan. 'Swamiji,' he said, 'the doctor says I have T.B. Please tell me of some anushthana by which I can save myself.'

'Stay with me,' I told him. I would make him sit with me, eat with me, and even sleep in my room. He ate simple, wholesome food. I told him, 'You do not have T.B. Would I make you sleep in my room, sit with you all day, and have meals with you, if you had T.B.?' I managed to convince him that he did not have T.B.

Arthaakaame`shvasaktaanaam dharmagnaanam vidheeyate`,

dharma jignaasamaanaanaam pramaanam paramam shrutih.

Those who have a desire for material wealth and worldly activities are eligible for Dharma. Only a follower of Dharma will have a desire for Gnan. Then, the *shruti* (Vedic Verses) will bestow Gnan on such a person.

Manuji says that a person who has very little *arthaasakti* (attachment for wealth), and very little *bhogaasakti* (attachment to sensual pleasures) should obtain Dharmagnan.

When a person's mana has *jignaasaa* (wish to know) about Dharma, he has to take the *sharana* (refuge) of the *shruti* (Vedic verses). You may accumulate immense wealth, and indulge in endless worldly pleasures, but you gradually get the understanding that you need to have self-restraint.

When medical science and the law become helpless in restraining you from wrong doings, you can get help from Dharma. This is what Manuji has said. This shloka is from the Manusmriti.

Our Acharyas have told us, 'Don't become a salesman for medicines.' People go out on the street and say, 'Look; you have an illness. Chant "Rama-Rama" daily, otherwise you will die.' There is no need to say such things. This is a thought that should rise on its own in the heart of people – neither wealth, nor luxuries; neither a high position nor a good name; no political Party or backing will bring me *kalyaana* (ultimate good fortune; release from the cycle of rebirth).

If you want to make money, take the advice of an Arthacharya (a Teacher who knows how to make money). We, Mahatmas, walk at Rishikesh, at Swargashram, or at Vrindavan. Dozens of people walk close to us, beside and behind us. They are eager to hear what we say. In fact, sometimes we get jostled when they crowd around us closely. I have seen Govindram Sekhsaria walk on the Marine Drive in Mumbai. A small crowd was invariably gathered round him eager for tips of the cotton trade. His words had the power to make cotton prices rise or fall sharply. So, if you want to make money, keep the company of someone who is an expert in that field.

And, if it is sensual pleasure you desire, keep the company of someone who is proficient in the art of self-indulgence. However, if your heart warns you that this is a dangerous path, and you will get stuck in it, you will have to take the sharan of Dharma and upasana. Active Dharma is very useful in giving up dushcharitra.

Two external factors are used in Dharma. For example, I am giving you my *sad-bhaava* (good-will; blessings). I said to you, 'I give you sadbhava from my heart.' By saying this, I conveyed something to your ears, and to your heart. However, if I put my sadbhava in a fruit and give it to you, you will clearly feel that you are getting my blessings.

Bhaava (feeling) is thus expressed through words, through actions, and through objects. Or you can say that words, actions, and objects are mediums for the manifestation of *sadbhava*.

Even in the manifestation of Dharma, we need to take the *aashraya* (refuge) of *dravya* (matter), *kriyaa* (actions) and *shabda* (words) – meaning, mantras. These three have to be used to show our *sadbhava* to others, and also to send *sadbhava* to the Ishwara who abides in our heart. Unless we do this, we are only deluding ourselves and others.

There is a district called Balia, where the Saryu and the Ganga meet. During the monsoon, a large tract of land that lies in-between is completely submerged. That is called *dvaabaa* – meaning, two waters. It is not possible to build a proper house there. The people who live there for the rest of the year, eat *sattu* (roasted gram flour) in the day, and rotis (unleavened bread) at night. One day, all the children got together and decided to play a game. One child said, ‘Let us pretend that we are eating *sattu*.’

Have you ever eaten *sattu*? It has been a very useful food down the ages. People used to take bundles of *sattu* when they went on a pilgrimage to Badrinath. This was before proper roads were built. They would sustain themselves by eating *sattu* mixed with salt and water, when nothing else was available. In those days it took twenty six days for the pilgrimage from our village near Benares. We went by train up to Haridwar and then on foot. The Rig Veda also has a description of *sattu*!

So, one child said, ‘Let us pretend we are eating *sattu*.’

Another child said, ‘When we are imagining what we eat, why should we eat *sattu*? Why should we be miserly in what we imagine? Let us imagine that we are eating *laddoo* (a rich sweet)!’

If you want to give two rupees to a beggar, it is very good. You should certainly give it. However, if you want to imagine giving something, why do you hesitate to give a thousand? At least be generous in giving when you are offering something in your *dhyana*!

Dharma is such that if done towards someone else, it fills the other person’s heart with *sadbhava*. And if done for one’s own self, it fills our heart with *sadbhava*. Our life should have *se`vaa* – *se`vaatmaka shrama* (work to serve others) as part of

our daily life. It is another matter to spend our time in activities for our own personal pleasure or benefit, and another matter to use our time for the benefit of others.

The question is how can a person fill his own heart with *sadbhava*? To do this you have to establish *sadbhava* in your heart by doing some activities, using some objects, and chanting some mantras, etc. There is no need to go around announcing your praiseworthy intentions! Sometimes, a person forgets himself in looking at others. If he is so dexterous that he can look at others without forgetting himself, he can afford to look at others. If you have some *vasana*, who can stop you?

There is another point – most people make the accusation that Dharma and *adhyaatma* (spirituality) are individualistic subjects; that it is like a wealthy person wanting wealth to enhance his own importance. People say that a Mahatma is the same, wanting to promote Dharma to enhance his own importance.

That which is used to enhance one's personal gratification becomes poison for society. So they say Dharma is poison. This is why I am giving you a viewpoint of our tradition.

You know that in Christianity the Almighty is believed to be *niraakaara* (without form). A Christian does his duty if he goes to Church once a week. The God of Christians has no direct relationship with this gross world of ours. He created the Earth and is satisfied if you show your gratitude once a week.

You also know that in Islam, too, the Almighty is formless. So much so that they threaten to kill anyone who makes an image of Him. They are vehemently opposed to idol worship. They want to punish anyone who worships an idol.

Take a look at Dharma. Can you say that an Ishwara who cannot touch any gross matter can be the savior of an individual? If we do His *dhyana*, *bhajana* (sing His glories; meditate lovingly on Him), do His *upaasanaa* (loving worship), we can become immersed in Him, or have *nishthaa* (staunch faith) in Him. Even if we succeed in this, it will be limited to the individual. I draw your attention to this point. It is an important point.

All Dharmas want the good of all – they have this in common. We also wish to do the *samanvaya* (connection; meeting point) of all. I have no wish to talk about the *raaga-dvesha* of any. However, when it comes to doing the *viveka*

(discrimination; analysis), we have to see whether this is Vedic – or, as some people prefer to call it, the Sanatana Dharma, or Bharatiya (Indian) Dharma. If you don't like any of these names, you can say, 'our Dharma'. I am not attached to any language. Inappropriate usage of words should certainly be corrected. Our Pundits have the tradition of correcting the words that are used inappropriately. If you remember that our *sanskaara* (subtle subconscious impression) is – '*janmaasasya yatah*'- this entire Creation is made in the Ishwara, by the Ishwara. It is sustained in the Ishwara by the Ishwara's effulgence, and it becomes *leena* (immersed) in the Ishwara.

That means this entire world is nothing separate from the Ishwara. It is the Jagadeeshwara (the Ishwara of this whole world) who has manifested in the form of the world. I am telling you something straight: if you learn about Dharma from the Western world, you will be told that the Ishwara is like a potter. He makes the world like a potter makes a pot.

Our Vedas say that the Ishwara is the *abhinna-nimitta-upaadaana kaarana* (the cause that is not separate from the matter) of this world. Our Dharma says that our Ishwara is the potter and He is also the pot. He is the Creator and He is the matter that is created. He is the clay of the pot as well as the potter.

The Buddhists and the Jains do not consider the Ishwara to be the potter. The Charvaks accept the pot, but not the potter; whereas the Buddhists accept neither the pot nor the potter. The Jains accept the pot, the human form, and the *jeeva* (Atma attached to a body; an individual) who drinks water from the pot. However, they don't accept the potter. Christians accept the potter, but not His connection with the pot.

Abhinna-nimittopadaana means that the Ishwara is the potter – the nimitta – who makes the pot out of matter that is His own essence; meaning, the upadana (matter) is not separate from the essence of the Ishwara. The cause is abhinna (not separate) from the matter of which this world is made. The potter is, Himself, appears in the form of the pot. This principle – *janmaadasya yatah* – is that nothing exists, except the Brahman. This principle is not found anywhere else.

Is there any *majhab* (religious philosophy), and Dharma, or any book on Dharma that takes our 'I' out of the *de`ha nishthaa* (conviction that I am the body; identification with the gross physical form), takes the Atma out of the pit of this

body, takes it out of its gross prison, frees it, and makes it one with the Paramatma? And then, this 'I' becomes one with all the forms in the world?

Just take a look at the greatness, the magnanimity of Vedanta! The purport of Vedanta is not to save just this body; the purport of Vedanta is to remove the identification with the body, and to establish our 'I' in the *adviteeya* (non-dual) Brahman. And, once this is achieved, the person will know that this world is nothing that is separate from the Brahman. Our walking, talking, our neighbors, a low caste Chandala and a high caste Brahmin, a worm and Brahma –

Chaandaalostu shatodvijostu gururitye`shaa maneeshaa mama.

A Devata of Swarga, a being of this mortal world, Brahma, who lives in the lofty realm called the Brahmaloka, and a worm in Naraka – all become as one in this viewpoint. That means, they lose their separate entity; only the Brahman exists.

Our behavior with others should have the same kind of sadbhava and *se`vaa* (render service) for the whole world, as we have towards our own body. Please give your attention to this.

Do you accept the accusations made by atheists, the Communists, and the Charvaks, that the state of *adhyatma* (spirituality) is like shutting yourself in a closed room? If you accept this, you accept their accusation, and you have become an individualistic Dharmatma. You come into the ambit of an individual's Dharma and individual adhyatma.

And this Dharma? I state this openly, in public, that those whose *nishthaa* (staunch faith) is in an individual – in only their own separateness – that Dharma will not last beyond ten years. I am aware of the future results. I ask you to accept the Dharma that makes you free of your separate individuality, and makes you one with the *advaya* (non-dual) Satya; the eternal, non-dual existence, making you feel one with all.

We face problems and dilemmas that may have arisen in the past. Historians who do research on ancient times can try to discover whether similar situations had arisen in past times, with history repeating itself.

Samvatsare`na dharmaanaam parivartanam bhavato.

Changing times bring changes in the method of Dharma. That is all right, my friends. People do change. This Dharma originated in that country and from there

it came here; or, it started here and went there. You can continue to do your geographical research, because you have to obtain a Ph.D. degree! You will have to undertake some such research for your thesis.

Who was the first Acharya (Teacher) of this? And, where was his disciple born? Which cave did he sit in, when Dharma was first revealed to him? What was the time when he had this experience? Was he a white-skinned person, or was he dark-skinned? Was he a low caste Chandal or was he a high caste Brahmin? You can go on doing research on all these points. I know nothing about these matters. I know neither Acharya, nor what an Acharya of the Sanatana (Vedic) Dharma is.

I know neither Acharya, nor geography, nor history. I know that the Dharma in which the dvaita (duality) is established, and in which there is a difference between 'mine' and 'yours', that Dharma does not have the capacity to keep its originality. That age has arrived. The development of Science challenges us day and night. Under the circumstances, don't consider all Dharmas to be *kalpita* (imagined), or *vyaktivaada* (the opinion of one individual), the conviction of just one Acharya, the lifestyle of one Sampradaya, the feeling that arose only at this point in time.

Please don't make this, the Vedic Dharma, a *vyaktinishtha* (having faith in one individual) Dharma. To make it merge into the *vyaktivaadi* (promoting the opinion of one individual), to make it merge into the *avyakta* (that, which is not manifest), is the same as sitting in a room with the door and windows all closed, believing that the enemy can't come in. Or, that you are safe even if the whole town is burnt down. You sit shut in a room, thinking that you are safe from the Police or from dacoits.

This shutting yourself in your *parichhinnataa* (separateness) is *vyakti dharma* (the behavior natural to an individual), a tendency to remain separate. No *parichhinna vastu* (separate object) is *shaashvata* (everlasting). So, what you need is a *divya prakaasha* (divine light) of such density, and so powerful, that all Creation merges into it. Nothing remains separate. Just see the *padaartha* (substance) once, which is not separate from the electricity.

Eeshe`tvaa oorje`tvaa.

The shakti of the chetan, including the shakti of the mana, which includes desire.

The first mantra of the Yajur Veda is, 'Eeshe`tvaa oorje`tvaa'. *Oorjaa* means what you call energy. So, one point is that where no difference remains between energy and matter, but both are *gnaanaatmaka* (known). *Padaartha* (matter; substance) is a *vivarta* (variable) of shakti and shakti is a vivarta of padartha. Moreover, both are a vivarta of that Shakti, that *svaroop*a (essence; true form) of the *ghana tattva* (the dense essence) that is the *akhanda* (eternal, unbroken by time or matter) and *advaya* (non-dual). This ghanatattva is so dense that there is no scope for even a nail to be pushed into it. This is called *ghana* (dense). This padartha, this oorjaa, exists in that *sacchidaananda ghanatattva* (the Ghanatattva that is Sat = pure existence, Chit = pure consciousness, Anand = pure bliss; the Brahman). Both the oorjaa and the dravya are a vivarta of each other; and the meaning of vivarta is, not to sit with your eyes shut.

The meaning of this is that a person who has obtained this Gnan, whose agnan regarding this has been destroyed, can, like a low caste Chandala, do the work of cleaning night soil. Like a Vaishya (one of the trader class), he can do business. Like a Kshatriya (one of the warrior class) fight and kill in battle, or chant the Vedas like a Brahmin. He can go to the mountains like a Sanyasi, or lead a retired life like a Vanaprastha (a middle-aged person who turns away from worldly consideration to spirituality), or have children like a Grihastha (married householder). He can devote himself to serving others, like a Brahmachari (the state of a celibate student). This Advaita does not oppose anything. The *bodha* (comprehensive understanding) of the Advaita is not the *dharma* (essential nature) of a bourgeois. This Dharma is not a poison. It does not oppose any situation in life.

People pull at and stretch Dharma, and make its *mitti* (clay) impure. When you say that Dharma has no connection with the Advaita, it pollutes Dharma, and this is why people say, today, that Dharma is poison.

If you want to save Dharma, focus on the Dharma that is in keeping with the qualities of the Advaita, and do dhyana and upasana that have the quality of the Advaita. Have the *nishthaa* (staunch faith) that Gnan is advaita, and the Advaita is Gnan. Gnan is not *anuguna* (an external tendency), because the Atma is advaita-swarup.

Dhyana is an external quality of the Advaita. *Abhyaasa* (practice; habit) is an external quality of the Advaita. Upasana and Dharma are both *anuguna* of the Advaita, by which the *sarvaatmaa* (Atma of all), the *vishvaatmaa* (the Atma of the

whole world) becomes one with all – moths and worms, Brahma-Vishnu-Mahesh (the trinity of the Creator, Sustainer and Destroyer). There remains no need in worldly interaction for *parivartana-parivardhana* (change-increase), *nirodha-virodha-anurodha* (blocking – opposing – entreating).

If your Gnan-dhyana continues with that *advaya* (non-dual) Gnan, it will not nurture your *vyaktittva* (individuality; personal ego), or your Party or group. Then, no cultural, historical, or geographical disputes remain. There is no quarreling over Panthas and *grantha* (holy books).

The only Dharma that can be *shaashvata* (everlasting) and *sanatana* (immemorial) is the *advaitaanuguna dharma* – the Dharma that established non-dualism, the one Atma of all. Dharma with a limited fragment cannot endure forever.

So, Narayana! What about *saadhanaa* (effort for spiritual progress)? If your sadhana rises above raaga-dvesha, above subjective considerations – and if you wish to be free of the accusations made in these times on the Ishwara – then, it won't do to have the approach of an ostrich! People believe that if they shut their eyes it will save them from being attacked by the cat! 'My friend, you should have the cat in your hand! Your fist should be so large that there is no need to shut your eyes out of fear. Even the *antarabhaava* (inner feeling) of the cat should become your *svaroopa* (essence)!'

Our Dharma, our dhyana, our abhyas, our upasana and our Gnan should be one with the advaya Tattva. Every Party and every Sampradaya should retain its entity and also be incorporated. Our advaita does not nurture *vyaktittva* (individuality; personal ego); it is a method that merges *vyaktittva* into the *avyakta* (that, which is not manifest). Not only in the *avyakta*, but in *sarvabhaava* (a feeling of oneness with all), *sarva dravya* (all matter), *sarva aatmaa* (all atmas), *sarva karma* (all actions), *sarva abhyaasa* (all habits), *sarva dhyana*, and *sarva Tattva*!

Furthermore, this Dharma of ours will never be the target of Communism or atheism. They cannot succeed without this Dharma. Therefore, let go of the narrow, limited viewpoint of the Panthas started by individuals who thought, or imagined, the theories they present. Instead, be established in the supremely magnanimous swarup, removing all differences and disputes, and let goodwill filter into your behavior on every occasion.

Om Shantih! Shantih! Shantih!